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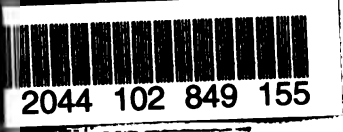
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**Gratis**

AN  
ELEMENTARY  
GREEK GRAMMAR.

BY

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REVISED EDITION.

BOSTON:  
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## PREFACE.

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I HAVE attempted to make a Greek Grammar in which the facts and principles of the language shall be stated in as concise a form as is consistent with clearness and precision. The plan has been to exclude all detail which belongs to a book of reference, and to admit whatever will aid a pupil in mastering the great principles of Greek Grammar. The statement of the forms in Part Second has been condensed proportionally more than the Syntax. This has been done from a conviction that the chief principles of Syntax are a more profitable study for a pupil in the earlier years of his classical course than the details of vowel-changes and exceptional forms which are often thought to be more seasonable. The study of Greek Syntax, when it is viewed as an aid to reading and not as an ultimate end, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression, by making him familiar with many forms of statement more precise than those to which he has been accustomed. The Greek Syntax, as it was developed and refined by the Athenians, is an important chapter in the history of thought, and even those whose classical studies are confined to the rudiments cannot afford to omit this entirely. Nothing, in my opinion, does greater injustice to the pupil, and nothing does more to bring classical scholarship into discredit, than a system of teaching which employs only the memory and discourages all exercise of thought.

Teachers must decide how far the experiment of separating the principles of Grammar from the equally necessary Grammar of reference is a successful one. It certainly will not be successful, unless it is understood that all who continue their classical studies beyond

the school, and especially all classical teachers, must use larger works than the present for reference. I need not mention the many grammatical works, both in English and in German, which are accessible to scholars. The modern science of Comparative Philology has given new value and dignity to the departments of Etymology and Inflection, which now stand for the first time on a sure historic basis; but their details are proper study for advanced students, not for beginners.

In preparing this work, I have availed myself freely of the labors of my predecessors. Most of the work of collecting facts has been done so often and so well, that originality is now impossible except in combining and condensing. I am especially indebted to the grammars of Hadley and Sophocles, and to the German works of Krüger and Madvig. The best examples to illustrate the Syntax have generally been used by others, and I have not hesitated to use them again. In this, as in other matters of detail, it is impossible to give credit in an elementary work. The division of verbs into nine classes (in § 108) is that of G. Curtius, as improved by Hadley and published in his Greek Grammar in 1860. Here, and in many other cases, I am greatly indebted to the kindness of Professor Hadley for permission to use his valuable material. The sections on the Syntax of the Verb are generally condensed from my larger work, "Syntax of the Moods and Tenses of the Greek Verb," to which I must refer more advanced students, and especially teachers, for a fuller exposition of many matters which are here merely hinted at. I have not hesitated to introduce here (for the first time in an elementary book) a brief statement of the new classification of conditional sentences, with its application to relative sentences, which is contained in my larger work. I cannot help hoping that the new statement of this and similar subjects may do something to remove the traditional obscurity which surrounds this department of Syntax. More space is given to examples here than elsewhere, from the nature of the subject.

The Catalogue of Irregular Verbs professes to give only the strictly *classic* forms. In deciding on the admission of each form, I have relied chiefly on Veitch's "Greek Verbs Irregular and Defective," which gives the authorities for the use of each tense. This work of 616 pages, published in the Oxford "Clarendon Press Series," is a lexicon in itself, and of the greatest value to the classical scholar.

Teachers who use this Grammar are advised to make their pupils first familiar with the largest type, including the paradigms; then to unite the first and second types; and finally, the first, second, and third. A very few notes in still smaller type (see pp. 2, 26, 81, 85) are intended rather as suggestions to the teacher than as lessons for the pupil. I am strongly of the opinion that a pupil should begin to translate easy sentences as soon as he has finished the paradigm of the verb in  $\Omega$ , the few principles of syntax which he will need being explained by the teacher. While I have no faith in classical learning which is not based on a systematic study of grammar, I think that translation, both from Greek into English and from English into Greek, can hardly begin too soon. I fear that the opposite course may often do more to stifle enthusiasm than to encourage systematic study.

In introducing matters which are connected with Comparative Philology, especially in the prominence given to roots and stems in Part Second, I have been guided by the opinion of many scholars who are authorities in these matters. I am happy to be confirmed in my own opinion that it is inexpedient to designate Greek nouns and verbs by their stems (as is done in Sanskrit) rather than in the usual way. Comparative Philology is a progressive science, and its views are apt to change; for example, I cannot think it advisable to teach boys to call the noun usually called  $\epsilon\lambda\pi\acute{\iota}\varsigma$  by the strange name  $\epsilon\lambda\pi\iota\delta$ -, as long as the leading scholars of Europe are not even agreed whether the stem is really  $\epsilon\lambda\pi\iota\delta$ - or  $\epsilon\lambda\pi\iota$ -.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Grammar. The important question of the ancient sounds of the letters requires too much learned discussion for beginners, and the subject is too extensive to be treated in a work like this. I refer all who are interested in it to the works of Professor Sophocles, especially his "History of the Greek Alphabet." His learning enables him to speak with the highest authority on the subject. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation, — which we are very far from having, — it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce German or French by rules without the

help of the voice. The two most important considerations in regard to *practical* Greek pronunciation are simplicity and uniformity. It is more than a quarter of a century since any system could claim notice in this country on the ground of uniformity. Even that monstrosity, the so-called "English system," which saddled the Greek at once with English vowel-sounds and Latin accents, is now unintelligible to the majority of our scholars; and it is not likely that a system which requires the use of a foreign system of accentuation will ever be generally adopted. The American Philological Association, in meetings at which scholars from every part of the country were present, has twice recommended almost (or quite) unanimously that American scholars should unite on a system of pronouncing Greek with the written accents and the "continental" sound of the vowels. This recommendation seems more likely to result in some approach to uniformity than any other that has been made. The term "continental" seems to be used here to denote the sounds of *α*, *ε*, and *ι* which prevail on the Continent of Europe, as opposed to the English sounds of these letters. To those who wish for a more special recommendation, I would suggest the following system, which I follow chiefly from its simplicity and because it is adopted by many leading scholars in different parts of this country:—

*α* as *a* in *father*, *η* as *e* in *fête*, *ε* as *e* in *men*, *ι* as *i* in *machine*, *ω* as *o* in *note*, *υ* as French *u*; short vowels merely *shorter* than the long vowels;—*αι* as *ai* in *aisle*, *ει* as *ei* in *height*, *οι* as *oi* in *oil*, *υι* as *ui* in *quit* or *wi* in *with*, *ου* as *ou* in *house*, *ευ* as *eu* in *feud*, *οο* as *oo* in *moon*; *φ*, *η*, *φ*, like *α*, *η*, *ω*;—the consonants as in English, except that *γ* before *κ*, *γ*, or *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*.

In conclusion I must express my obligations to the proprietors of the University Press, who have placed five fonts of Porson type at my disposal in printing this work.

W. W. GOODWIN.

HARVARD COLLEGE, October 8, 1870.

# PREFACE

## TO THE REVISED EDITION.

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SINCE the publication of the first edition, many misprints and other accidental errors have been corrected, indexes have been added, and many slight additions to the text and changes in expression have been made. The only change which affects references to the first edition has been made by adding § 138, Note 8, which includes what was contained in § 136, Note 2.

I am much indebted to the kindness of many friends who have informed me of misprints or other errors in the earlier editions. Much of the accuracy which the work has now attained is due to their efficient help, which I trust will be continued in future years. I must express my special obligations to Professor M. W. Humphreys, of Lexington, Virginia, by whose suggestions I have been greatly aided in revising the work.

Many scholars who most warmly welcome a "small Greek Grammar" seem to forget that smallness can be attained only by condensation and omission. One principle which I have followed in omissions needs, perhaps, to be explained. I have generally omitted all matter that belongs to lexicography rather than to grammar; for example, the meanings of the prepositions, of merely connective conjunctions, and of other particles which are not closely related to the construction, are given in Liddell and Scott's *Lexicon* in such detail, that it is useless to repeat the statements in a grammar like this; and it is assumed that every teacher will direct his pupils to the proper sources of information. On the other hand, the uses of relative and temporal particles, of the negatives, and of words like *ei*, *av*, *ori*, *es*, *eros*, *iva*, &c., are explained in the *Syntax* with the constructions to which they belong.

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IN revising the work in 1873, I am greatly indebted to the courtesy of Mr. S. R. Winchell, of Ann Arbor, for corrections and excellent suggestions. The most important change made in this edition is in

## PREFACE.

the statement of the Classification of Conditional Sentences (§ 220), which has been made to conform to that which will be found in the fifth edition (now about to be published) of my Greek Moods and Tenses.

W. W. G.

HARVARD COLLEGE, September, 1873.

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# INTRODUCTION.

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## THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolis (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record, there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of *Hellenes*. The Homeric *Hellenes* are a small tribe in Southeastern Thessaly.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B. C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence.\*

\* The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. (Herodotus) for the latter.

The Attic dialect is the most cultivated form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension, the Attic dialect itself was not a little modified. This universal Greek language, beginning with the Alexandrian period (283 B. C.), is called the *Common Dialect*. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283 – 135 B. C.), and to the writers of the New Testament; all of whom were *Hellenists* (i. e. Jews who spoke Greek). The language which has been spoken by the Greeks during the last seven centuries is called *Modern Greek*, or *Romaic*.

The Greek is descended from the same original language with the Indian (i. e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages. It is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish. This relation accounts for the striking analogies between Latin and Greek, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.

# PART I.

## LETTERS, SYLLABLES, AND ACCENTS.

### THE ALPHABET.

§ 1. THE Greek Alphabet has twenty-four letters:—

Form.	Equivalent.	Name.
A α	a	Ἄλφα Alpha
B β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e ( <i>short</i> )	Ἐψιλόν Epsilon
Z ζ	z	Ζῆτα Zeta
H η	e ( <i>long</i> )	Ἡτα Eta
Θ θ θ	th	Θῆτα Theta
I ι	i	Ἰῶτα Iota
K κ	k or hard c	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
M μ	m	Μῦ Mu
N ν	n	Νῦ Nu
Ξ ξ	x	Ξῖ Xi
O ο	o ( <i>short</i> )	Ὀμικρόν Omicron
Π π	p	Πῖ Pi
P ρ	r	Ῥῶ Rho
Σ σ ς	s	Σίγμα Sigma
T τ	t	Ταῦ Tau
Υ υ	u	Ὑψιλόν Upsilon
Φ φ	ph	Φῖ Phi
X χ	ch	Χῖ Chi
Ψ ψ	ps	Ψῖ Psi
Ω ω	o ( <i>long</i> )	Ὠ μέγα Omega

× NOTE 1. At the end of a word the form *s* is used, elsewhere the form *σ*; thus, *σύνταξις*. F or S

9 NOTE 2. Two obsolete letters — *Vau* or *Digamma* (F or S), equivalent to F or W, and *Koppa* (Q), equivalent to Q — and also the character *San* (Ϟ), a form of *Sigma*, are used as numerals (§ 76). The first of these was not entirely out of use when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence.

### VOWELS AND DIPHTHONGS.

× § 2. The vowels are *a, ε, η, ι, ο, ω*, and *υ*. Of these, *ε* and *ο* are always short; *η* and *ω* are always long; *a, ι*, and *υ* are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE. *A, ε, η, ο*, and *ω* are called *open* vowels; *ι* and *υ* are called *close* vowels.

× § 3. There are seven diphthongs which begin with a short vowel, *αι, ει, οι, υι, αυ, ευ, ου*; and six which begin with a long vowel, *α, η, ω, αυ, ηυ, ωυ* (Ionic).

In *α, η, ω*, the *ι* is written below the first vowel, and is called *iota subscript*. But in capitals it is written in the line; as in *THI ΚΩΜΩΙΑΙΑΙ*, *τῇ κωμωδίᾳ*, and in *ᾠχετο, φῆχετο*. This *ι* was written as a regular letter as long as it was pronounced, that is, until the first century B. C.

### BREATHINGS.

× § 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (ʹ) or the *smooth* breathing (̑). The rough breathing shows that the vowel is preceded by the sound of *h*; the smooth breathing, that the vowel has its simple sound. Thus *ὄρων, seeing*, is pronounced *hōrōn*; but *ὄρων, of mountains*, is pronounced *ōrōn*.

NOTE. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *α, η*, and *ω* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἶχεται, εὐφραίνω, Αἴμων*; but *φῆχετο* or *ᾠχετο, ᾗδω* or *ᾠδεω, ᾗδω, ᾗδew* or *ἡδεω*.

2. The consonant  $\rho$  is generally written  $\acute{\rho}$  at the beginning of a word. In the middle of a word  $\rho\rho$  is often written  $\acute{\rho}\acute{\rho}$ . Thus  $\acute{\rho}\acute{\eta}\tau\omega\rho$  (rhetor), *orator*;  $\acute{\alpha}\acute{\rho}\acute{\rho}\eta\tau\omicron\varsigma$ , *unspeakable*;  $\Pi\acute{\upsilon}\acute{\rho}\acute{\rho}\omicron\varsigma$ , *Pyrrhus* ( $\acute{\rho}\acute{\rho} = rrh$ ).

## CONSONANTS.

✕ § 5. 1. The consonants are divided into

*labials*,  $\pi$ ,  $\beta$ ,  $\phi$ ,  $\mu$ ,

*palatals*,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,

*linguals*,  $\tau$ ,  $\delta$ ,  $\theta$ ,  $\zeta$ ,  $\sigma$ ,  $\lambda$ ,  $\nu$ ,  $\rho$ .

✕ 2. The *double* consonants are  $\xi$ ,  $\psi$ ,  $\zeta$ .  $\Xi$  is composed of  $\kappa$  and  $\sigma$ ;  $\Psi$ , of  $\pi$  and  $\sigma$ .  $\Sigma$  is not composed of two consonants, but it has the effect of two in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , and  $\sigma$ ; of which the first four are called *liquids*, and  $\sigma$  is called a *sibilant*.  $\mathbf{M}$  and  $\nu$  are also called *nasals*; to which must be added  $\gamma$  before  $\kappa$ ,  $\gamma$ ,  $\chi$ , or  $\xi$ , where it has the sound of  $\nu$ , as in  $\acute{\alpha}\gamma\kappa\upsilon\pi\alpha$  (ancora), *anchor*.

✕ 2. The mutes are of three orders:—

*smooth mutes*,  $\pi$ ,  $\kappa$ ,  $\tau$ ,

*middle mutes*,  $\beta$ ,  $\gamma$ ,  $\delta$ ,

*rough mutes*,  $\phi$ ,  $\chi$ ,  $\theta$ .

These again correspond in the following *classes*:—

*labial mutes*,  $\pi$ ,  $\beta$ ,  $\phi$ ,

*palatal mutes*,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,

*lingual mutes*,  $\tau$ ,  $\delta$ ,  $\theta$ .

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with  $\sigma$ ,  $\xi$ , and  $\psi$ , are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

✕ § 7. The only consonants which can stand at the end of a Greek word are  $\nu$ ,  $\rho$ , and  $\varsigma$ .

$\Xi$  and  $\Psi$  ( $\kappa\sigma$  and  $\pi\sigma$ ) are no exceptions; and  $\epsilon\kappa$  and  $\omicron\kappa$  ( $\omicron\chi$ ) are varied forms of  $\epsilon\xi$  and  $\omicron\psi$ .



## COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this was avoided by *contraction* (§ 9). Between two words—where it is called *hiatus* and was especially offensive—it was avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

## CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα.

Contraction takes place especially in Attic Greek, but seldom unless the first vowel is *open* (§ 2, Note). It follows these general rules:—

1. Two vowels which can form a diphthong simply unite in one syllable; as τείχεϊ, τείχει; γέραϊ, γέρα; ῥάϊστος, ῥᾱστος.

C 2. If one of the vowels is *o* or *ω*, they are contracted into *ω*. But *eo*, *oo*, and *oe* give *ou*. Thus δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; δηλώω, δηλῶ;—but γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

C NOTE. In contracts of the first and second declensions, *o* is dropped before *a*, and before any *long* vowel or a diphthong. (See § 43 and § 65.)

3. If the two vowels are *a* and *ε* (or *η*), the first vowel sound prevails, and we have *ā* or *η*. *Aa* gives *ā*, and *εη* or *ηε* gives *η*; but *εε* gives *ει*. Thus, ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; μνάα, μνά; φιλέητε, φιλήτε; τιμήεντος, τιμήντος; ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, *ea* becomes *ā* in the dual and plural and after a vowel or *ρ*; also in the third declension after a vowel. In the dual of the third declension *εε* becomes *η*. (§ 43, § 65, § 52, 2, N. 2, § 53, 3, N. 3. See also § 51, 2.)

X 4. If a simple vowel is followed by a diphthong, it is contracted with the *first vowel* of the diphthong, and the second vowel is dropped unless it can be retained as *iota subscript* (§ 3). But *a*, *ε*, and *o* are dropped before *αι*; and *ε* and *o* before *οι*.

Thus, τιμάει, τιμᾷ; τιμάῃ, τιμᾶ; τιμάοι, τιμῶ; τιμάου, τιμῷ; φιλέει, φιλεῖ; φιλέῃ, φιλεῖ; λύγαι, λύῃ; μεμνήοιο, μεμνήο; πλακόεις, πλακοῦς; δηλόου, δηλοῦ; — but μνάαι, μναῖ; φιλέοι, φιλοῖ; δηλόοι, δηλοῖ.

NOTE. In verbs in *ώ*, except in the infinitive, *οι* and *ση* give *οι*; as δηλόεις, δηλοῖς; δηλόῃ, δηλοῖ; — but δηλόειν, δηλοῦν (regularly). Infinitives in *-άειν* drop *ι* in contraction; as τιμάειν, τιμᾶν. δ, λ ο θ τ.

In the second person singular of the passive and middle, *εαι* gives *ει* as well as *η*; as λύεαι, λύῃ, or λύει. (See § 114, 2.) ( ε ) ( η )

5. The close vowels (*ι* and *υ*) are contracted with a following vowel in some forms of nouns in *ις* and *υς* of the third declension. (See § 52.)

§ 10. Two successive vowels, not forming a diphthong, are sometimes united in pronunciation. This is called *synizēsis*. Thus, *θεοί* may make one syllable in poetry; *στήθεα* or *χρυσέφ* may make two.

## CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (*κρᾶσις*, *mixture*). The first of the two words is generally an article, a relative pronoun, or *καί*.

Crasis generally follows the laws of contraction (§ 9), but with these modifications:—

(a.) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(b.) The article drops its final vowel or diphthong in crasis before *α*. The particle *τοί* drops *οι* before *α*; and *καί* drops *αι* before *αυ*, *ευ*, *ου*, and the words *εἰ*, *εἰς*, *οἱ*, *αἱ*.

2. The following are examples of crasis:—

Τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τἀγαθὰ; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπί, οὐπί; ἃ ἄν, ἄν; καὶ ἄν, κῖν; καὶ εἴτα, κᾶτα; — ὁ ἀνὴρ, ἀνήρ; οἱ ἀδελφοί, ἀδελφοί; τῷ ἀνδρί, τάνδρι; τὸ αὐτό, ταῦτό; τοῦ αὐτοῦ, ταῦτοῦ; — τοι ἄν, τᾶν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα; — καὶ αὐτός, καὐτός; καὶ αὕτη, χαῦτη (§ 17, 1); καὶ εἰ, κεῖ; καὶ οἱ, χοῖ; καὶ αἱ, χαῖ. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἄνθρωπε, ὠνθρωπε; τῇ ἐπαρῇ, τήπαρῇ; προέχων, προῦχων. So ποῦ ἐστιν, ποῦστιν.

NOTE 1. The rough breathing of the article or relative is retained on the contracted syllable, taking the place of the usual *coronis* (').

NOTE 2. In crasis, *ἔτερος* takes the form *ἄτερος*, — whence *θατέρου*, *θατέρω*, &c.

NOTE 3. Crasis may be left to pronunciation (§ 10). Thus, *μή οὐ* makes one syllable in poetry; so *μή εἰδέναι*, *ἐπεὶ οὐ*.

§ 12. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. E. g.

*Δι' ἐμοῦ* for *διὰ ἐμοῦ*; *ἀντ' ἐκείνης* for *ἀντὶ ἐκείνης*; *λέγοιμ' ἄν* for *λέγοιμι ἄν*; *ἀλλ' εὐθύς* for *ἀλλὰ εὐθύς*; *ἐπ' ἀνθρώπῳ* for *ἐπὶ ἀνθρώπῳ*. So *ἐφ' ἑτέρῳ*; *νύχθ' ὅλην* for *νύκτα ὅλην* (§ 17, 1; 16, 1).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οἱ* in *οἴμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, and datives in *ε* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *ἀνά*, *κατά*, and *παρά*. *Κάτ* assimilates its *τ* to a following consonant, and drops it before two consonants; as *κάββαλε* and *κάκτανε* for *κατέβαλε* and *κατέκτανε*; — but *καθανεῖν* for *καταθανεῖν* (§ 15, 1).

### MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. E. g.

*Πᾶσι δίδωσι ταῦτα*; but *πᾶσιν ἔδωκεν ἐκείνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

NOTE 1. *Ἔστί* takes *ν movable*, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. *ν movable* is generally added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οὕτως*, *ἐξ* (*ἐκς*), and some other words, drop *ς* before a consonant; as *οὕτω δοκεῖ*, *ἐκ πόλεως*; — but *οὕτως ἔχει*, *ἐξ ἄστεος*.

*οὐ*, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel. *Μή* inserts *κ* in *μηκ-έτι* (like *οὐκ-έτι*).

## METATHESIS AND SYNCOPE.

X § 14. 1. *Metathesis* is the transposition of two letters in a word; as in *κράτος* and *κάπτος*, *strength*; *θάρσος* and *θράσος*, *courage*.

X 2. *Syncope* is the omission of a vowel from the middle of a word; as in *πατέρος*, *πατρός*. (See § 57.)

## EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but *πφ*, *κχ*, and *τθ* are always written for *φφ*, *χχ*, and *θθ*. Thus *Σαφώ*, *Βάκχος*, *καθανείν*, not *Σαφφώ*, *Βάχχος*, *καθθανείν* (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial *ρ* is doubled when a vowel precedes it in forming a compound word. After a diphthong it is unchanged. Thus, *ἀναρρίπτω* (of *ἀνά* and *ρίπτω*), but *εὐροος* (of *εὖ* and *ρόος*). So after the syllabic augment; as *ἔρριπτον* (imperfect of *ρίπτω*).

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

1. Before a lingual mute (*τ*, *δ*, *θ*), a labial or palatal mute must be of the same order (§ 6, Note), and another lingual mute must be changed to *σ*. E. g.

*Τέτριπται* (for *τετριβ-ται*), *δέδεκται* (for *δεδεχ-ται*), *πλεχθῆναι* (for *πλεκ-θηναι*), *ελείφθην* (for *ἐλειπ-θην*), *γράβδην* (for *γραφ-δην*). *Πέπεισται* (*πεπειθ-ται*), *ἐπεισθην* (*ἐπειθ-θην*), *ῆσται* (*ῆδ-ται*), *ἴστε* (*ιδ-τε*).

NOTE. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in *πέπεικα* (for *πεπειθ-κα*).

2. No mute can stand before *σ* except *π* and *κ* (in *ψ* and *ξ*). Here *β* and *φ* become *π*; *γ* and *χ* become *κ*; the other mutes are dropped. E. g.

*Τρίψω* (for *τριβ-σω*), *γράψω* (for *γραφ-σω*), *λέξω* (for *λεγ-σω*), *πίσω* (for *πειθ-σω*), *ᾄσω* (for *ᾄδ-σω*), *σώμασι* (for *σωματ-σι*), *ἐλπίσι* (for *ἐλπιδ-σι*). So *φλέψ* (for *φλεβ-ς*), *ἐλπίς* (for *ἐλπιδ-ς*), *νύξ* (for *νυκτ-ς*). See examples under § 46, 2.

3. Before *μ*, a labial mute (*π*, *β*, *φ*) becomes *μ*; a palatal

mute ( $\kappa$ ,  $\chi$ ) becomes  $\gamma$ ; and a lingual mute ( $\tau$ ,  $\delta$ ,  $\theta$ ) becomes  $\sigma$ .  
E. g.

Λέλειμμαί (for λελειπ-μαι), τέτριμμαί (for τετριβ-μαι), γέγραμμαί (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτευγμαί (for τετευχ-μαι), ἦσμαι (for ἦδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

4. In passive and middle endings,  $\sigma$  is dropped between two consonants. E. g.

Λέλειφθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεργάφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

NOTE. In the verbal endings  $\sigmaαι$  and  $\sigmaο$ ,  $\sigma$  is often dropped after a vowel; as in λύσαι, λύσαι, λύη, or λύει (§ 9, 4, Note). Stems in  $\epsilonσ$  of the third declension also drop  $\sigma$  before a vowel or another  $\sigma$ . (See § 52, 1, Note.)

5. Before a labial mute ( $\pi$ ,  $\beta$ ,  $\phi$ ),  $\nu$  becomes  $\mu$ ; before a palatal mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) it becomes  $\gamma$  (§ 6, 1).

Before another liquid,  $\nu$  is changed to that liquid; before  $\sigma$ , it is generally dropped and the preceding vowel is lengthened ( $\epsilon$  to  $\epsilonι$ ,  $ο$  to  $ου$ ). E. g.

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανης). Συγχέω (for συν-χεω), συγγενής (for συν-γενης). Ἐλλείπω (for ἐν-λειπω), ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλας (for μελαν-ς), εἰς (for ἐν-ς) λύουσι (for λυο-νσι, § 112, Note).

NOTE 1. The combinations  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$ , are often dropped together before  $\sigma$  (§ 16, 2 and 5), and the preceding vowel is lengthened, as above (§ 16, 5); as πᾶσι (for παντ-σι), λέουσι (for λεοντ-σι), τιθείσι (dat. plur. for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω).

NOTE 2. Before  $\sigmaι$  of the dative plural,  $\nu$  alone is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare πᾶσι (for παντ-σι), Note 1.

So  $\nu\tau$  in *adjectives* in  $\epsilonις$ , but never in participles; as χαρίεσι (for χαριεντ-σι); but τιθείσι, as given above.

NOTE 3. The preposition ἐν is not changed before  $\sigma$ ,  $\rho$ , or  $\zeta$ . Σύν becomes  $\sigmaυσ-$  before  $\sigma$  and a vowel, but  $\sigmaυ-$  before  $\sigma$  and a consonant or before  $\zeta$ . Thus, ἐνράπτω, σύσσιτος, σύζυγος.

For  $\nu$  retained before  $\sigma$  or changed to  $\sigma$  before  $\mu$ , in the perfect passive and middle of verbs in  $\nu\omega$ , see § 113, N. 2.

§ 17. 1. A smooth mute standing before a rough vowel

(either by elision or in forming a compound word) is itself made rough. E. g.

Ἀφίημι (for ἀπ-ιημι), καθαιρέω (for κατ-αίρεω), ἀφ' ὧν (for ἀπὸ ὧν).  
 νύχθ' ὄλην (for νύκτα ὄλην, § 12, § 16, 1).

So in crasis, where the rough breathing may even affect a consonant not immediately preceding it. (See § 11, 2.)

NOTE. The Ionic dialect does not observe this principle; but uses, for example, ἀπ' οὖ, ἀπίημι.

2. In reduplications (§ 101), an initial rough mute is always made smooth. E. g.

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα) perf. of χάσκω; τέθηλα (for θεθηλα), perf. of βάλλω.

NOTE. A similar change takes place in some other words; as in τρέφω (for θρεφω), τρέχω (for θρεχω), τριχός (for θριχ-ος) from θρίξ; ἐτάφην (for ἔθαφ-ην) from θάπτω; ταχύς (for θαχυς). So in ἐτύθην (for ἔθυθεν) fromθύω, and ἐτέθην (for ἔθεθεν) from τίθημι.

3. The ending *θι* of the aorist imperative passive becomes *τι* after *θη*, the regular characteristic of that tense (§ 110, 3); as λύθητι (for λυθη-θι).

#### SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *antepenult*.

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of φιλέω, οἰκία, χρύσεος.

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the *Lexicon*), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided. Thus, ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρᾶ-γμα-τος, πρᾶσ-σω, ἐλ-πίς, ἐν-δόν.

2. Compound words are divided into their original parts; but when elision has taken place, they are divided like simple words. Thus, προσ-ά-γω, but πα-ρά-γω.

## QUANTITY OF SYLLABLES.

✕ § 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τιμή, κτείνω*.

✕ 2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *ῥοτυξ*.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i. e. either long or short); as in *τέκνον, ὕπνος, ὕβρις*. But in Attic poetry such a syllable is generally short, in other poetry it is generally long.

NOTE. A *middle* mute (β, γ, δ) before λ, μ, or ν, lengthens the preceding vowel, as in *ἄγνως, βιβλίον, δόγμα*.

§ 20. The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ε and ο are short by nature. (See § 2.)

When α, ι, and υ are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis (not from elision) is long; as α in *ἄκων* for *αἰκων*.

2. The endings *as* and *us* are long when *υ* or *υτ* has been dropped before σ (§ 16, 5, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

## ACCENT.

## General Principles.

✕ § 21. 1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

NOTE 1. The grave accent is rarely used except in place of the in the case mentioned in § 23, 1.

NOTE 2. The accent (like the breathing) stands on the second of a diphthong. (See § 4, 1, Note.)

A word is called *oxytone* when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *prooxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult.

A word is called *barytone* when its last syllable has no accent. *D*

✕ § 22. 1. The antepenult cannot be accented if the last syllable is long (either by nature or by position). If accented, it takes the acute; as *πέλεκυς, ἄνθρωπος*.

✕ 2. The penult, if accented, takes the circumflex if it is long by nature and *at the same time* the last syllable is short by nature; as *μῆλον, νῆσος, ἡλιξ*. Otherwise, if accented, it takes the acute.

✕ NOTE 1. Final *αι* and *οι* are considered short in determining the accent; as *ἄνθρωποι, νῆσοι*. Except in the optative mood, and in the adverb *οἶκοι, at home*; as *τιμήσαι, ποιήσαι* (not *τίμησαι* or *ποίησαι*).

NOTE 2. Genitives in *εως* and *ων* from nouns in *ις* and *υς* of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in *ως* and *ων* of the *Attic* (second) declension (§ 42, 2), and the *Ionic* genitive in *εω* of the first (§ 39), allow the acute on the antepenult; as *ἀνθρώγων, πόλεως, Τήρεω* (*Τήρης*). For *ὥσπερ, οἶδε, &c.*, see § 28, N. 3.

✕ § 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηροὺς ἀνθρώπους* (for *τούς πονηροὺς ἀνθρώπους*).

NOTE. This change is not made before *enclitics* (§ 28) nor in the interrogative *τίς, τί* (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, or a verb to which it belongs, it throws its accent back to the penult; as *τούτων περί, δλέσας ἀπο* (Homeric). (Except *ἀνά, διά, ἀμφί, ἀντί*.) So also when a preposition stands for itself compounded with *ἐστίν*; as *πάρα* for *πάρεστιν*. This is called *anastrophe*.



### Accent of Contracted Syllables.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. E. g.

Τιμώμενος from τιμαόμενος, φιλεῖτε from φιλέετε, τιῶ from τιμάω; but βεβῶς from βεβαῶς.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμαε.

Some exceptions to the rule of § 24, 1, will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τάγαθά for τὰ ἀγαθὰ, ἐγὼ οἶδα for ἐγὼ οἶδα, κἄτα for καὶ εἶτα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult. E. g.

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγὼ for φημι ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

### Accent of Nouns.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. In the other cases, the accent remains *on the same syllable* as in the nominative, if the last syllable permits (§ 22); otherwise it is placed on the following syllable. E. g.

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νήσον, νῆσοι, νήσοις.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. Ων of the genitive plural is regularly circumflexed in all nouns of the *first* declension (even in barytones), and in all adjectives and participles of the first declension except those in *ος*. E. g.

Τιμῆς, τιμῇ; τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα), but ἀξίων, λεγόμενων (fem. gen. plur. of ἄξιος, λεγόμενος). See § 36, Note.

NOTE. Genitives in *ῶ* of the second declension (§ 42) are exceptions.

X 3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers; and *ων* and *ου* are circumflexed. E. g.

Θῆς, *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

NOTE. Παις, *child*, Τρώς, *Trojan*, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, *all*, in both genitive and dative plural; as παῖς, παιδός, παιδί, παισί, but παιδων; πᾶς, παντός, παντί, πάντων, πᾶσι.

The interrogative τίς, τίνος, τίνη, &c. always accents the first syllable. So do all monosyllabic participles; as ὢν, ὄντος, ὄντι, ὄντων, ὄσι.

Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

#### Accent of Verbs.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλευά, βουλευόμεν, βουλευούσιν; παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. This applies to compound as well as simple verbs; but in compound verbs the accent cannot precede the augment. Thus, παρείχον (not πάρειχον). So when the verb begins with a long vowel or diphthong not augmented; as ἐξεύρον (not ἔξευρον).

NOTE 2. Participles in their inflection are accented as nouns, not as verbs. Thus, βουλευών has in the neuter βουλευον (not βουλενον); φιλέων, φιλῶν, has φιλέον (not φίλεον), φιλοῦν.

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

X (1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, βουλευσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, διδόναι, λελυκέναι, δόμεν and δόμεναι (both Epic for δοῦναι).

Add the compounds of δός, ἔς, θές, and σχές; as ἀπόδος.

(2.) The following forms have the acute on the last syllable: the

second aorist active participle, participles in *εις*, *ους*, *υς*, and *ως*, and present participles in *ας* from verbs in *μι*. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *δελυκώς*, *ιστάς* (but *λύσας* and *στήσας*).

Add the imperatives *ιδέ*, *εἰπέ*, *εἰθέ*, *εἰπέ*, and *λαβέ*.

(3.) The following *circumflex* on the last syllable: the second aorist active infinitive, and the second person singular of the second aorist middle imperative (except when the latter is compounded with a dissyllabic preposition). Thus, *λιπεῖν*, *λιποῦ*, *προδοῦ*, *ἀφοῦ* (but *κατά-θου*).

NOTE 4. Some other exceptions occur, especially in irregular verbs (like *εἰμί* and *φημί*). Some will be noticed hereafter under verbs in *μι*.

*ὄδε, ἐπεῖ, εἰθέ, εὐρεχλα, εἴ*

#### Enclitics.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hominésque* in Latin). The enclitics are

1. The personal pronouns *μοῦ*, *μοί*, *μέ*; *σοῦ*, *σοί*, *σέ*; *οὐ*, *οἶ*, *ἐ*, *σφίσι* (with *σφί*, *σφίν*, *σφέ*, *σφωέ*, *σφωίν*, *σφείων*, *σφείας*, *σφᾶς*, *σφέα*, *εἶθεν*, *μίν*, *νίν*, § 79, 1), except when they are reflexive (§ 144, 2).

2. The indefinite pronoun *τις*, *τι*, in all its forms; also the indefinite adverbs *πού*, *ποθί*, *πῇ*, *ποί*, *ποθίν*, *ποτέ*; *πῶ*, *πῶς*. (These must be distinguished from the interrogatives *τίς*, *πού*, *πῇ*, &c.)

3. The present indicative of *εἰμί*, *to be*, and of *φημί*, *to say*, except the forms *εἶ* and *φῆς*.

4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θήν*, and *ρά*. Also the inseparable *-δε* in *ὄδε*, *τούσδε*, &c. (not *δέ*, *but*); and *-θε* and *-χι* in *εἶθε* and *ναίχι*.

§ 28. The word before an *enclitic* retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις*, *δείξόν μοι*, *παῖδες τινες*, *οὗτός ἐστιν*, *εἶ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε*, *πόσος τις*, *ἄνδρες τινές* (but *παῖδες τινες*), *οὕτω φησίν* (but *οὗτός φησιν*).

NOTE 1. Enclitics retain their accent, — (1) when they begin a sentence, (2) when the preceding syllable is elided, (3) when they are emphatic. The personal pronouns generally retain their accent after prepositions (except in *πρός με*). *Ἔστι* at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes *ἔστι*; so after *οὐ*, *μή*, *εἰ*, *ὥς*, *καί*, *ἀλλ'* (for *ἀλλά*), and *τοῦτ'* (for *τοῦτο*). πρὸς

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἰ τίς τί σοί φησιν*.

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, *οὐτινος*, *φθινι*, *ὄντινων*, *ὥσπερ*, *ὥστε*, *οὔτε*, *τούσδε*, are only apparent exceptions to § 22.

#### Proclitics.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles *δ*, *ή*, *οί*, *αί*, and the particles *εἰ*, *ὥς*, *οὐ* (*οὐκ*, *οὐχ*), *εἰς* (*εἰς*), *ἐξ* (*ἐκ*), *ἐν* (*εἰν*).

NOTE. *Οὐ* takes the acute at the end of a sentence; as *πῶς γὰρ οὐ*; for *why not?* *Ὡς* and *ἐξ* take the acute when (in poetry) they follow their noun; as *κακῶν ἐξ*, from evils; *θεὸς ὥς*, as a God. *Ὡς* is accented also when it means *thus*; as *ὥς εἶπεν*, *thus he spoke*. When *δ* is used for the relative *ὅς*, it is accented; and many editors accent all articles when they are demonstrative (as in II. I. 9).

#### DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of *η* where the Attic has *ā*; and the Doric by the use of *ā* where the Attic has *η*. Thus, Ionic *γενή* for *γενεά*, *ἴσομαι* for *ἰάσομαι* (from *ἰάομαι*, § 106); Doric *τιμᾶσῶ* for *τιμήσω* (from *τιμάω*). But an Attic *ā* caused by contraction (as in *τίμα* from *τίμαε*), or an Attic *η* lengthened from *ε* (as in *φιλήσω* from *φιλέω*, § 106), is never thus changed.

2. The Ionic often has *ει*, *ου*, for Attic *ε*, *ο*; and *ἦ* for Attic *εἰ* in nouns and adjectives in *ειος*, *ειον*; as *ξείνος* for *ξένος*, *βασιλῆϊος* for *βασιλείος*.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It con-

tracts *eo* and *εου* into *ευ* (especially in Herodotus); as *ποιεῦμεν*, *ποιεῦσι* (from *ποιέομεν*, *ποιέουσι*), for Attic *ποιοῦμεν*, *ποιοῦσι*. Herodotus does not use *ν movable* (§ 13, 1). See also § 17, 1, Note.

#### PUNCTUATION-MARKS.

§ 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used. Other marks are the same as in English.

## PART II.

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### INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes *declension* of nouns, adjectives, and pronouns, *conjugation* of verbs, and *comparison* of adjectives and adverbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of τιμάω is τιμα-, that of τίω is τιω-, that of τίσις is τισι-, that of τίμος is τιμο-, that of τίμημα (τιμήματος) is τιμηματ-; but all these stems are developed from one root, τι-, which is seen pure in the verb τίω, *to honor*. In τίω, therefore, the stem and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus, the same verbal stem may in different tenses appear as λικ-, λεικ-, and λοικ-; and the same nominal stem may appear as τιμα- and τιμη-; but these changes are entirely distinct from those produced by inflection. The stem, therefore, may be defined as the part which is not changed by *inflection*.

§ 33. 1. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is generally different from the *natural* gender, especially in names of things. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) ἀνὴρ, *man*; (ἡ) γυνή, *woman*; (τὸ) πᾶγμα, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender; as (ὁ, ἡ) *θεός*, *God* or *Goddess*. Names of animals which include both sexes, but have but one grammatical gender, are called *epicene* (ἐπίκωμος); as ὁ ἀετός, *the eagle*; ἡ ἀλώπηξ, *the fox*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Further, most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Other rules are given under the declensions.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *a*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative.

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

## N O U N S.

§ 34. There are three declensions of nouns, in which also all adjectives are included.

NOTE. The name *noun* (ὄνομα), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

### FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *a*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *a* or *η*; that of masculines ends in *as* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *α* or *η* of the stem united with the *case-endings* (§ 32, 2).

<i>Singular.</i>				<i>Dual.</i>	<i>Plural.</i>	
<i>Feminine.</i>		<i>Masculine.</i>		<i>Masc. &amp; Fem.</i>	<i>Masc. &amp; Fem.</i>	
N.	α η	ās	ηs	N. A. V. ā G. D. au	N.	αι
G.	ās or ηs ηs	ου			G.	ων (άων)
D.	α or η η	α η			D.	αιs
A.	αν ην	αν ην			A.	ās
V.	α η	α ᾶ or η			V.	αι

NOTE. Here, as in most cases, the relation of the stem to the terminations cannot be perfectly understood without reference to the earlier forms of the language. Thus, *ων* of the genitive plural is contracted from the Homeric *άων* (§ 39); and *ου* of the genitive singular comes from the Homeric *αο* (through a form *εο*) by contraction. The forms in *α* and *η* have no case-endings.

§ 37. 1. The nouns (ῆ) τιμή, *honor*, (ῆ) Μοῦσα, *Muse*, (ῆ) οἰκία, *house*, (ὀ) πολίτης, *citizen*, (ὀ) ταμίας, *steward*, are thus declined:—

*Singular.*

N.	τιμή	Μοῦσα	οἰκία	πολίτης	ταμίας
G.	τιμῆs	Μούσῃs	οἰκίās	πολίτου	ταμίου
D.	τιμῇ	Μούσῃ	οἰκίᾱ	πολίτῃ	ταμίᾱ
A.	τιμήν	Μούσαν	οἰκίαν	πολίτην	ταμίαν
V.	τιμή	Μούσα	οἰκία	πολίτα	ταμία

*Dual.*

N. A. V.	τιμά	Μούσα	οἰκία	πολίτα	ταμία
G. D.	τιμαῖν	Μούσαιν	οἰκίαιν	πολίταιν	ταμίαιν

*Plural.*

N.	τιμαί	Μούσαι	οἰκίαι	πολίται	ταμίαι
G.	τιμῶν	Μουσῶν	οἰκιῶν	πολιτῶν	ταμιῶν
D.	τιμαῖs	Μούσαιs	οἰκίαιs	πολίταιs	ταμίαιs
A.	τιμάs	Μούσας	οἰκίας	πολίτας	ταμίας
V.	τιμαί	Μούσαι	οἰκίαι	πολίται	ταμίαι



2. Nouns ending in *a pure* (§ 18, 2), *ρα*, and a few others, are declined like *οἰκία*. Other nouns in *a* are declined like *Μοῦσα*; as *θάλασσα*, *θαλάσσης*, *θαλάσση*, *θάλασσαν*, &c. (See § 25, 1.)

NOTE 1. The nouns in *ης* which have *ᾱ* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellations (like *Πέρσης*, a *Persian*, voc. *Πέρσᾱ*), and compound verbals in *ης* (like *γεωμέτρης*, a *geometer*, voc. *γεωμέτρα*). Most other nouns in *ης* have the vocative in *η*.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*, and generally long when the genitive has *ας*. Exceptions are generally seen by the accent (§ 22).

*Αν* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

#### Contract Nouns of the First Declension.

§ 38. Most nouns in *αα*, *εα*, and *εας* are contracted (§ 9). *Μνάα*, *μνᾱ*, *μνῑνα*, *συκέα*, *συκῆ*, *fig-tree*, and *Ἑρμέας*, *Ἑρμῆς*, *Hermes* (*Mercury*), are thus declined:—

#### Singular.

N.	<i>μνάα</i>	<i>μνᾱ</i>	<i>συκέα</i>	<i>συκῆ</i>	<i>Ἑρμέας</i>	<i>Ἑρμῆς</i>
G.	<i>μνάας</i>	<i>μνᾶς</i>	<i>συκέας</i>	<i>συκῆς</i>	<i>Ἑρμέου</i>	<i>Ἑρμού</i>
D.	<i>μνάα</i>	<i>μνῆ</i>	<i>συκέα</i>	<i>συκῆ</i>	<i>Ἑρμέα</i>	<i>Ἑρμῆ</i>
A.	<i>μνάαν</i>	<i>μνᾶν</i>	<i>συκέαν</i>	<i>συκῆν</i>	<i>Ἑρμέαν</i>	<i>Ἑρμῆν</i>
V.	<i>μνάα</i>	<i>μνᾱ</i>	<i>συκέα</i>	<i>συκῆ</i>	<i>Ἑρμέα</i>	<i>Ἑρμῆ</i>

#### Dual.

N. A. V.	<i>μνάα</i>	<i>μνᾱ</i>	<i>συκέα</i>	<i>συκᾱ</i>	<i>Ἑρμέα</i>	<i>Ἑρμᾱ</i>
G. D.	<i>μνάαιν</i>	<i>μνᾶιν</i>	<i>συκέαιν</i>	<i>συκαῖν</i>	<i>Ἑρμέαιν</i>	<i>Ἑρμαῖν</i>

#### Plural.

N.	<i>μνάαι</i>	<i>μνᾱῖ</i>	<i>συκέαι</i>	<i>συκαῖ</i>	<i>Ἑρμέαι</i>	<i>Ἑρμαῖ</i>
G.	<i>μναῶν</i>	<i>μνῶν</i>	<i>συκεῶν</i>	<i>συκῶν</i>	<i>Ἑρμεῶν</i>	<i>Ἑρμῶν</i>
D.	<i>μνάαις</i>	<i>μναῖς</i>	<i>συκέαις</i>	<i>συκαῖς</i>	<i>Ἑρμέαις</i>	<i>Ἑρμαῖς</i>
A.	<i>μνάας</i>	<i>μνᾶς</i>	<i>συκέας</i>	<i>συκᾶς</i>	<i>Ἑρμέας</i>	<i>Ἑρμᾶς</i>
V.	<i>μνάαι</i>	<i>μναῖ</i>	<i>συκέαι</i>	<i>συκαῖ</i>	<i>Ἑρμέαι</i>	<i>Ἑρμαῖ</i>

For adjectives of this class, see § 65. For peculiar contraction in the dual and plural, see § 9, 3, Note, and § 9, 4.

### Dialects.

§ 39. Ionic  $\eta$ ,  $\eta\varsigma$ ,  $\eta$ ,  $\eta\nu$ , in the singular, for  $\tilde{a}$ ,  $\tilde{a}\varsigma$ ,  $\tilde{a}$ ,  $\tilde{a}\nu$ . Doric  $\tilde{a}$ ,  $\tilde{a}\varsigma$ ,  $\tilde{a}$ ,  $\tilde{a}\nu$ , for  $\eta$ , &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms.

*Nom. Sing.* Hom. sometimes  $\tilde{a}$  for  $\eta\varsigma$ ; as  $\iota\pi\pi\acute{o}\tau\alpha$  for  $\iota\pi\pi\acute{o}\tau\eta\varsigma$ , *horseman*. (Compare Latin *poeta* =  $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$ .)

*Gen. Sing.* For  $\omicron\nu$ , Hom.  $\tilde{a}\omicron$ ,  $\epsilon\omega$ ; as  $\tilde{\alpha}\tau\tilde{\rho}\epsilon\iota\delta\tilde{\alpha}\omicron$ ,  $\tilde{\alpha}\tau\tilde{\rho}\epsilon\iota\delta\epsilon\omega$ : Hdt.  $\epsilon\omega$  (sometimes in old Attic proper names): Doric  $\tilde{a}$  (rarely in Attic).

*Gen. Plur.* Hom.  $\acute{a}\omega\nu$ ,  $\acute{\epsilon}\omega\nu$  (whence, by contraction, Attic  $\hat{\omega}\nu$ , Doric  $\hat{a}\nu$ ): Hdt.  $\acute{\epsilon}\omega\nu$ .

*Dat. Plur.* Poetic  $\alpha\iota\varsigma\iota$ , Ionic  $\eta\sigma\iota$ ,  $\eta\varsigma$ ; as  $\tau\iota\mu\acute{\alpha}\iota\varsigma\iota$ ,  $\mu\acute{o}\upsilon\sigma\eta\sigma\iota$  or  $\mu\acute{o}\upsilon\sigma\eta\varsigma$  (for  $\mu\acute{o}\upsilon\sigma\alpha\iota\varsigma$ ).

### SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in  $\omicron\varsigma$  or  $\omicron\nu$  (gen.  $\omicron\nu$ ). Those in  $\omicron\varsigma$  are masculine, rarely feminine; those in  $\omicron\nu$  are neuter.

NOTE. The stem of nouns of this declension ends in  $\omicron$ ; which is sometimes lengthened to  $\omega$ , and becomes  $\epsilon$  in the vocative singular, and  $\alpha$  in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations in this declension, that is, the final  $\omicron$  of the stem (with its modifications) united with the case-endings:—

<i>Singular.</i>			<i>Dual.</i>		<i>Plural.</i>		
<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>		<i>Masc., Fem., &amp; Neuter.</i>		<i>Masc. &amp; Fem.</i>	<i>Neut.</i>	
N. $\omicron\varsigma$	$\omicron\nu$				N. $\omicron\iota$	$\tilde{a}$	
G. $\omicron\nu$ ( $\omicron\omicron$ )			N. A. V. $\omega$		G. $\omega\nu$		
D. $\varphi$			G. D. $\omicron\nu$		D. $\omicron\iota\varsigma$		
A. $\omicron\nu$					A. $\omicron\nu\varsigma$	$\tilde{a}$	
V. $\epsilon$	$\omicron\nu$				V. $\omicron\iota$	$\tilde{a}$	

§ 42. 1. The nouns ( $\acute{\omicron}$ )  $\lambda\acute{o}\gamma\omicron\varsigma$ , *word*, ( $\acute{\eta}$ )  $\nu\acute{\eta}\varsigma\omicron\varsigma$ , *island*, ( $\acute{\omicron}$ ,  $\acute{\eta}$ )  $\tilde{a}\nu\theta\rho\omega\pi\omicron\varsigma$ , *man* or *human being*, ( $\tau\acute{\omicron}$ )  $\delta\acute{\omega}\rho\omicron\nu$ , *gift*, are thus declined:—

*Singular.*

N.	λόγος	νήσος	ἄνθρωπος	δῶρον
G.	λόγου	νήσου	ἀνθρώπου	δώρου
D.	λόγῳ	νήσῳ	ἀνθρώπῳ	δώρῳ
A.	λόγον	νήσον	ἄνθρωπον	δῶρον
V.	λόγε	νήσε	ἄνθρωπε	δῶρον

*Dual.*

N. A. V.	λόγω	νήσω	ἀνθρώπω	δώρω
G. D.	λόγῳ	νήσοιν	ἀνθρώποιν	δώροιν

*Plural.*

N.	λόγοι	νήσοι	ἄνθρωποι	δῶρα
G.	λόγων	νήσων	ἀνθρώπων	δώρων
D.	λόγοις	νήσοις	ἀνθρώποις	δώροις
A.	λόγους	νήσους	ἀνθρώπους	δῶρα
V.	λόγοι	νήσοι	ἄνθρωποι	δῶρα

2. A few masculine and feminine nouns of this declension end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is often called the *Attic declension*. The nouns (*ὁ*) *νεώς*, *temple*, and (*τὸ*) *ἀνώγειον*, *hall*, are thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	νεώς			N.	νεῶ
G.	νεώ	N. A. V.	νεώ	G.	νεῶν
D.	νεῶ	G. D.	νεῶν	D.	νεῶς
A.	νεών			A.	νεώς
V.	νεώς			V.	νεῶ
N. A. V.	ἀνώγειον	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
G.	ἀνώγειω	G. D.	ἀνώγειον	G.	ἀνώγειων
D.	ἀνώγειῳ			D.	ἀνώγειας

The accent of these nouns is irregular. (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE. Some masculines and feminines of this class may drop *ν* of

the accusative singular; as *λαγώς*, accus. *λαγών* or *λαγώ*. So *ἄθως*, τὸν *ἄθων* or *ἄθω*; *κῶς*, τὴν *κῶν* or *κῶ*; and *κέως*, *τέως*, *μίνως*. *Ἐως*, dawn, has regularly τὴν *Ἐω*.

#### Contract Nouns of the Second Declension.

§ 43. Many nouns in *εος*, *οος*, *εον*, and *οον* are contracted. *Νόος*, *νοῦς*, *mind*, and *ὀστέον*, *ὀστοῦν*, *bone*, are thus declined:—

<i>Singular.</i>			<i>Dual.</i>		<i>Plural.</i>		
N.	<i>νόος</i>	<i>νοῦς</i>	N. A. V.	<i>νόω</i> <i>νώ</i>	N.	<i>νόοι</i>	<i>νοῖ</i>
G.	<i>νόου</i>	<i>νοῦ</i>			G.	<i>νόων</i>	<i>νών</i>
D.	<i>νόφ</i>	<i>νῶ</i>			D.	<i>νόοις</i>	<i>νοῖς</i>
A.	<i>νόον</i>	<i>νοῦν</i>			A.	<i>νόους</i>	<i>νοῦς</i>
V.	<i>νόε</i>	<i>νοῦ</i>			V.	<i>νόοι</i>	<i>νοῖ</i>
N. A. V. <i>ὀστέον</i> <i>ὀστοῦν</i>			N. A. V.	<i>ὀστέω</i> <i>ὀστώ</i>	N. A. V.	<i>ὀστέα</i>	<i>ὀστᾶ</i>
G.	<i>ὀστέου</i>	<i>ὀστοῦ</i>			G.	<i>ὀστέων</i>	<i>ὀστῶν</i>
D.	<i>ὀστέφ</i>	<i>ὀστώ</i>			D.	<i>ὀστέοις</i>	<i>ὀστοῖς</i>

For the forms in *εος* and *οον*, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points:— *In the Second Declension.*

1. The nominative, accusative, and vocative dual contract *έω* and *όω* into *ώ* (not *ῶ*). See § 24, 1.

2. Adjectives in *εος* circumflex the last syllable of all contract forms; as *χρύσεος*, *χρυσοῦς* (not *χρύσους*, § 24, 1). So *κάνεον*, *κανοῦν*, basket.

3. The contracted forms of compounds in *οος* follow the accent of the contracted nominative singular; as *ἀντίπνοος*, *ἀντίπνοος*, gen. *ἀντιπνόου*, *ἀντίπνου* (not *ἀντιπνού*), &c.

#### Dialects.

§ 44. Gen. Sing. For *ου*, Epic *οιο*, Doric *ω* (for *οο*); as *θεοῖο*, *μεγάλω*.

Gen. and Dat. Dual. Epic *ουν* for *οιν*.

Dat. Plur. Ionic and poetic *οισι* for *οις*.

Acc. Plur. Doric *ως* or *ος* for *ους*.

## THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ος* (sometimes *ως*).

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *ος* (or *ως*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem):—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>	<i>Mas., Fem., Neu.</i>	<i>Masc. &amp; Fem. Neut.</i>
N. <i>s</i>	None (rarely <i>s</i> )		N. <i>ες</i> <i>ᾱ</i>
G. <i>ος, ως</i>		N. A. V. <i>ε</i>	G. <i>ων</i>
D. <i>ι</i>		G. D. <i>ουν</i>	D. <i>οι</i>
A. <i>ᾱ</i> or <i>υ</i>	Like N.		A. <i>ας</i> <i>ᾱ</i>
V. None, or like N.	Like N.		V. <i>ες</i> <i>ᾱ</i>

## Nominative Singular.

§ 46. The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in *τ* (including *ντ*) regularly drop the *τ* (§ 7). E. g.

*Σῶμα, σώματ-ος*; *μέλαν* (neuter of *μέλας*), *μέλαν-ος*; *λύσαν* (neuter of *λύσας*), *λύσαντ-ος*; *πάν, παντ-ός*; *τιθέν, τιθέντ-ος*; *χαρίεν, χαρίεντ-ος*; *διδόν, διδόντ-ος*; *λέγον, λέγοντ-ος*; *δεικνύν* (*ῡ*), *δεικνύντ-ος*. For the masculine nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in *ατ* form the nominative in *ας*, and a few in *αρ*; as *τέρας, τέρατ-ος*; *ἦπαρ, ἦπατ-ος*.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding *s* and making the needful euphonic changes (§ 16). E. g.

*Φύλαξ, φύλακ-ος*; *γύψ, γυπ-ός*; *φλέψ, φλεβ-ός* (§ 16, 2); *ἐλπís, ἐλπίδ-ος* (§ 16, 2; cf. § 47, Note); *χάρις, χάριτ-ος*; *ὄρνις, ὀρνίθ-ος*;

νύξ, νυκτ-ός; μάστιξ, μάστιγ-ος; σάλπιγξ, σάλπιγγ-ος. So Αἶς, Αἶαν-ος (§ 16, 5, N. 1); λύσας, λύσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθέντ-ος (§ 16, 5); χαρίεις, χαρίεντ-ος; δεικνύς (ῥ), δεικνύντ-ος. (The *neuters* of the last five words, λύσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in *ν* and *ρ* lengthen the last vowel if it is short, but are otherwise unchanged in the nominative. E. g.

Αἰών, αἰών-ος; δαίμων, δαίμον-ος; λιμήν, λιμέν-ος; θήρ, θηρ-ός; ἀήρ, αἰέρ-ος.

Exceptions are μέλας, μέλαν-ος, *black*; τάλᾱς, τάλαν-ος, *wretched*; εἰς, ἐν-ός, *one*; κτεῖς, κτεν-ός, *comb*; ῥίς, ῥιν-ός, *nose*; which add *ς*.

4. Masculine stems in *οντ* generally drop *τ*, and form the nominative like stems in *ν* (§ 46, 3). E. g.

Λέων, λέοντ-ος; λέγων, λέγοντ-ος; ὦν, ὄντ-ος.

NOTE 1. Masculine participles from verbs in *ωμι* change *οντ* to *ους* (§ 46, 2); as διδούς, διδόντ-ος (§ 16, 5, N. 1). So a few nouns in *ους*; as ὀδούς, *tooth*, ὀδόντ-ος. *Neuters* in *οντ*-are regular (§ 46, 1).

NOTE 2. The perfect active participle (§ 68), with a stem in *στ*, forms its nominative in *ως* (masc.) and *ος* (neut.); as λελυκώς, λελυκός, gen. λελυκότ-ος.

NOTE 3. For nominatives in *ης* (*ες*) and *ος*, gen. *εος*, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 54–56.

#### Accusative Singular.

§ 47. 1. Most masculines and feminines form the accusative singular by adding *α* to the stem; as φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), λέοντα.

2. Nouns in *ις*, *υς*, *αυς*, and *ους*, if the stem ends in a vowel or diphthong, change *ς* of the nominative to *ν*; as πόλις, πόλιν; ἰχθύς, ἰχθύν; ναῦς, ναῦν; βοῦς, βοῦν.

But if the stem ends in a consonant, *barytones* of these classes have two forms, one in *α* and one in *ν*, while others have only the form in *α*; as ἔρις, ἔριν or ἔριδα; ὄρνις, ὄρνιν or ὄρνιθα; εὐελπίς, εὐελπιν or εὐέλπιδα (while ἐλπίς has only ἐλπίδα); πούς (ποδ-), πόδα.

When there are two forms, that in *α* is not common in Attic prose.

NOTE. The anomalous accusative in *ω* of nouns in *ις*, gen. *ιτος*, *ιδος*, or *ιθος*, may be explained by supposing the original stem of *all* nouns in *ις* to end in *ι*, and the lingual to be a euphonic insertion in certain cases. This would also explain the vocative in *ι*, and render the formation of the nominative singular and the dative plural simpler.

For accusatives in *εα* from nouns in *ης* and *εως*, see § 52, 1, Note, and § 53, 3, Note 1.

#### Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases it is the same as the stem:—

(a). In *barytones* with stems ending in a liquid; as *δαίμων* (*δαίμων*), voc. *δαίμων*; *ῥήτωρ* (*ῥήτωρ*), voc. *ῥήτωρ*.

But if the last syllable is accented, the vocative is the same as the nominative; as *λιμήν* (*λιμεν*), voc. *λιμήν*; *αἰθήρ* (*αἰθερ*), voc. *αἰθήρ*.

(b.) In nouns and adjectives whose stems end in *ντ*, final *τ* of the stem being dropped (§ 7); as *γίγας* (*γιγαντ*), voc. *γίγαν*; *λέων* (*λεοντ*), voc. *λέον*; *χαρίεις* (*χαριεντ*), voc. *χαρίεν*.

But *all participles* of the third declension have the vocative and nominative alike. (Compare *λύων*, *loosing*, voc. *λύων*, with *λέων*, *lion*, voc. *λέον*.)

(c.) In nouns and adjectives in *ις*, *ως*, *εως*, and *αυς*. These drop *s* of the nominative to form the vocative; as *ελπίς* (*ελπιδ*), voc. *ελπί* (§ 7); *ιχθύς*, *ιχθύ*; *βασιλεύς*, *βασιλεῦ* (§ 53, 3, N. 1); *γραῦς*, *γραῦ* (§ 54, Note); *παῖς* (for *παῖς*), *παῖ* (for *παῖ*). So in compounds of *πούς*, *foot*.

(d.) In nouns and adjectives in *ης*, gen. *εος* (*ους*). These form the vocative in *ες* (§ 52); as *Σωκράτης*, voc. *Σώκρατες*; *τριήρης*, voc. *τρίηρες*; *ἀληθής*, voc. *ἀληθείς*. For the accent, see § 52, 2, Note 1.

NOTE. The vocatives *Ἀπολλών*, *Πόσειδον*, and *σῶτερ* (from stems in *ων* and *ηρ*) shorten the last vowel and throw back the accent. For the vocative of syncopated nouns, see § 57. *Ἀγάμεμνον* and some other compound proper names throw back their accent. (See § 52, 2, Note 1.)

3. Nouns in *ώ*, gen. *οῦς* (§ 55), form the vocative in *οῖ*. So a few in *ών*, gen. *οῦς* (§ 55, N. 2); as *ἄρδων*, voc. *ἄρδοι*.

## Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem. E. g.

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; πούς (ποδ-), ποσὶ; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι; ἰστάς (ίσταντ-), ἰστάσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεύς (βασιλευ-), βασιλεῦσι; βούς (βον-), βουσί; γραῦς (γραυν-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 5, with Notes.

For changes in syncopated nouns, see § 57.

## Uncontracted Nouns.

§ 50. The following are examples of the most common forms of uncontracted nouns of the third declension.

For the formation of the cases of these nouns, see §§ 46–49. For euphonic changes in nearly all, see § 16, 2, and § 46. For special changes in λέων and γίγας, see § 16, 5. For contract forms of nouns in *as*, *atos*, see § 56, 2.

## I. MASCULINES AND FEMININES.

ὁ (φυλακ-) <i>watchman.</i>	ἡ (φλεβ-) <i>vein.</i>	ἡ (σαλπιγγ-) <i>trumpet.</i>	ὁ (λεοντ-) <i>lion.</i>
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*Singular.*

N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέον

*Dual.*

N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φύλακοιν	φλεβοῖν	σαλπίγγοιν	λέοντοιν

*Plural.*

N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λέοντων
D.	φύλαξι	φλεψί	σάλπιγξι	λέουσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας



	ὁ (γίγαντ-) <i>giant.</i>	ἡ (ἐλπιδ-) <i>hope.</i>	ἡ (ἐριδ-) <i>strife.</i>	ὁ (θητ-) <i>hired man.</i>
		<i>Singular.</i>		
N.	γίγας	ἐλπίς	ἐρίς	θής
G.	γίγαντος	ἐλπίδος	ἐριδος	θητός
D.	γίγαντι	ἐλπίδι	ἐριδι	θητί
A.	γίγαντα	ἐλπίδα	ἐριον (ἐριδα)	θητα
V.	γίγαν	ἐλπί	ἐρι	θής

*Dual.*

N. A. V.	γίγαντε	ἐλπίδε	ἐριδε	θήτε
G. D.	γιγάντων	ἐλπίδων	ἐριδων	θητοῖν

*Plural.*

N. V.	γίγαντες	ἐλπίδες	ἐριδες	θητες
G.	γιγάντων	ἐλπίδων	ἐριδων	θητῶν
D.	γίγασιν	ἐλπίσιν	ἐρισιν	θησί
A.	γίγαντας	ἐλπίδας	ἐριδας	θητας

	ὁ (ποιμεν-) <i>shepherd.</i>	ὁ (αἰων-) <i>age.</i>	ὁ (δαίμων-) <i>divinity.</i>	ὁ (ρήτορ-) <i>orator.</i>
		<i>Singular.</i>		
N.	ποιμήν	αἰών	δαίμων	ρήτωρ
G.	ποιμένος	αἰῶνος	δαίμονος	ρήτορος
D.	ποιμένι	αἰῶνι	δαίμονι	ρήτορι
A.	ποιμένα	αἰῶνα	δαίμονα	ρήτορα
V.	ποιμήν	αἰών	δαίμον	ρήτορ

*Dual.*

N. A. V.	ποιμένε	αἰῶνε	δαίμονε	ρήτορε
G. D.	ποιμένων	αἰώνων	δαίμόνων	ρητόρων

*Plural.*

N. V.	ποιμένες	αἰῶνες	δαίμονες	ρήτορες
G.	ποιμένων	αἰώνων	δαίμόνων	ρητόρων
D.	ποιμέσιν	αἰῶσιν	δαίμοσιν	ρητορσιν
A.	ποιμένας	αἰῶνας	δαίμονας	ρητορας

## II. NEUTERS.

τό (σωματ-)  
body.τό (τεπατ-)  
prodigy.*Singular.*

N. A. V.

σῶμα

τέρας

G.

σώματος

τέρατος

D.

σώματι

τέρατι

*Dual.*

N. A. V.

σώματε

τέρατε

G. D.

σωμάτων

τεράτων

*Plural.*

N. A. V.

σώματα

τέρατα

G.

σωμάτων

τεράτων

D.

σώμασι

Τ ?

τέρασι

**Contract Nouns.**

§ 51. 1. Most nouns of the third declension in which a vowel of the stem precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

§ 52. 1. Nouns in ης (ες) and ος, gen. εος, are contracted whenever ε of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in εσ, in which σ is dropped before a vowel or another σ in the case-ending (§ 16, 4, Note). The genitive γένεος, therefore, stands for an original form γενεσ-ος, which, however, is never found in Greek. (See § 56, 1, Note.) The proper substantive stems change ες to ος in the nominative singular (as in γένος, τεῖχος); the adjective stems lengthen ες to ης in the masculine and feminine, and retain ες in the neuter. (See § 66.) A few adjectives in ῆρης are used substantively, as τριῆρης (*triple fitted*, sc. ναῦς), *trireme*.

2. The nouns (ῆ) τριῆρης, *trireme*, and (τὸ) γένος, *race*, are thus declined:—

*Singular.*

N.	τριήρης		γένος	
G.	τριήρεος	τριήρους	γένεος	γένους
D.	τριήρεϊ	τριήρει	γένεϊ	γένει
A.	τριήρεα	τριήρη	γένος	
V.	τριήρες		γένος	

*Dual.*

N. A. V.	τριήρεε	τριήρη	γένεε	γένη
G. D.	τριήρέοιν	τριήροιν	γενέοιν	γενοῖν

*Plural.*

N. V.	τριήρεις	τριήρεις	γένεα	γένη
G.	τριήρέων	τριήρων	γενέων	γενῶν
D.	τριήρεσι		γένεσι	
A.	τριήρεας	τριήρεις	γένεα	γένη

NOTE 1. Barytones in *ης* throw back the accent as far as possible in all forms; as voc. Σώκρατες, Δημόσθενες, from Σωκράτης, Δημοσθένης, declined like τριήρης in the singular.

NOTE 2. When the termination *εα* is preceded by a vowel, it is generally contracted into *ᾱ*; as ὑγιής, healthy, accus. sing. ὑγιᾶ, ὑγιᾷ (sometimes ὑγιῇ); χρέος, debt, N. A. V. plur. χρέᾱ. In the dual, *εε* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλέης* are doubly contracted in the dative, sometimes in the accusative. Περικλής, Pericles, is thus declined (see also § 59, 4):—

N.	Περικλῆς	Περικλῆς	
G.	Περικλέεος	Περικλέους	
D.	Περικλέεϊ	Περικλείει	Περικλεῖ
A.	Περικλέεα	Περικλεῖᾱ	Περικλῆ
V.	Περικλέες	Περικλείεις	

§ 53. Nouns in *ις* and *ι* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευς* generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (ῆ) πόλις, *city*, (stem πολι-), πῆχυς, *cubit*, (stem πηχυ-), and ἄστυ, *city* (stem ἄστυ-), are thus declined:—

*Singular.*

N.	πόλις		πῆχυς		ἄστυ
G.	πόλεως		πήχεως		ἄστεος (ἄστεως)
D.	πόλει	πόλει	πήχει	πήχει	ἄστει ἄστει
A.	πόλιν		πῆχυν		ἄστυ
V.	πόλι		πῆχυ		ἄστυ

*Dual.*

N. A. V.	πόlee	πήχee	ἄστεe
G. D.	πολείου	πήχείου	ἄστέίου

*Plural.*

N. V.	πόleeς	πόλεις	πήχeeς	πήχεις	ἄστεα	ἄσθη
G.	πόλεων		πήχεων		ἄστέων	
D.	πόλεσι		πήχεσι		ἄστεσι	
A.	πόλεας	πόλεις	πήχεας	πήχεις	ἄστεα	ἄσθη

For the Ionic forms of nouns in *ις*, see § 59, 2.

NOTE 1. Nouns in *ις* are declined like ἄστυ; as (τὸ) σινᾶπι, *mustard*, gen. σινάπεος, dat. σινάπει, σινάπει, &c.

NOTE 2. The genitives in *εως* and *εων* of nouns in *ις* and *υς* accent the antepenult. So genitives in *εως* of nouns in *υς*.

2. Most nouns in *υς* retain *υ* and are regular; as (ὁ) ἰχθύς, *fish*, which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἰχθύς		N. V. ἰχθύες (ἰχθύς)
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύϊ (ἰχθυί)	G. D. ἰχθύου	D. ἰχθύσι
A. ἰχθύν		A. ἰχθύας ἰχθύς
V. ἰχθύ		

NOTE 1. The contracted nominative plural in *υς* is not common. The contracted dative in *υς* is Homeric.

NOTE 2. Adjectives in *vs* are declined in the masculine like *πῆχυς*, and in the neuter like *ἄστυ*. But the masculine genitive ends in *εος* (like the neuter); and *εος* and *εα* are not contracted. (See § 67.) *Ἄστυ* is the principal noun in *v*; its genitive *ἄστεως* is poetic.

3. Nouns in *ευσ* retain *ευ* in the nominative and vocative singular and dative plural; as (ὁ) *βασιλεύς*, *king* (stem *βασιλευ-*), which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>
N. <i>βασιλεύς</i>			N. V. <i>βασιλῆες βασιλεῖς</i>
G. <i>βασιλέως</i>	N. A. V. <i>βασιλέε</i>		G. <i>βασιλέων</i>
D. <i>βασιλεῖ βασιλεῖ</i>	G. D. <i>βασιλείω</i>		D. <i>βασιλεῦσι</i>
A. <i>βασιλέα</i>			A. <i>βασιλέας</i>
V. <i>βασιλεῦ</i>			

NOTE 1. The stem of nouns in *ευσ* ended originally in *εϛ* (§ 1, Note 2), in which *ϛ* was dropped before a vowel and was elsewhere changed to *υ*. The cases of these nouns are therefore perfectly regular, except in *ως* of the genitive (only Attic, see § 59, 3), and long *α* and *ας* in the accusative. (See § 54.)

NOTE 2. The older Attic writers (as Thucydides) contract *έες* in the nominative plural of nouns in *ευσ* into *ῆς*; as *ἱππῆς*, *βασιλῆς*, for *ἱππέες*, *βασιλεῖς*. The form in *ῆς* is rarely found also in the accusative plural; but here *εās* usually remains uncontracted.

NOTE 3. When a vowel precedes, *έως* of the genitive singular may be contracted into *ῶς*, and *έα* of the accusative singular into *ᾶ*; rarely *έας* of the accusative plural into *ᾶς*, and *έων* of the genitive plural into *ῶν*. Thus, *Πειραιεύς*, *Peiraeus*; gen. *Πειραιέως*, *Πειραιῶς*; accus. *Πειραιέα*, *Πειραιᾶ*; [*χοεύς*,] *a kind of measure*; *χοέως*, *χοῶς*; *χοέα*, *χοᾶ*; *χοείας*, *χοᾶς*; *Δωριεύς*, *Dorian*; gen. plur. *Δωριέων*, *Δωριῶν*.

§ 54. The nouns (ὁ, ἡ) *βοῦς*, *ox* or *cow* (stem *βου-*), (ἡ) *γραῦς*, *old woman* (stem *γραν-*), and (ἡ) *ναῦς*, *ship* (stem *ναυ-*), are peculiar in their declension.

The stems of these nouns were originally *βοϛ-*, *γραφ-*, and *ναϛ* (compare the Latin *bov-is* and *nav-is*), which dropped *ϛ* before a vowel and changed it to *υ* elsewhere. (See § 53, 3, N. 1.) For dialectic forms of *ναῦς*, in which it is much more regular than in Attic, see the Lexicon. In Attic, it changes *να-* to *νε-* before *ω* and *α*, and to *νη-* before *ε* and *ι*. They are thus declined:—

*Singular.*

N.	βοῦς	γραῦς	ναῦς
G.	βοός	γραῖός	νεώς
D.	βοῖ	γραῖ	νηί
A.	βοῦν	γραῦν	ναῦν
V.	βοῦ	γραῦ	ναῦ

*Dual.*

N. A. V.	βοε	γραε	νηε
G. D.	βοοῖν	γραοῖν	νεοῖν

*Plural.*

N. V.	βοες	γραες	νηες
G.	βοῶν	γραῶν	νεῶν
D.	βοουσι	γραουσι	ναουσι
A.	βοῦς	γραῦς	ναῦς

§ 55. Some feminines in *ω* contract *όος*, *οῖ*, and *όα* in the singular into *οῦς*, *οῖ*, and *ώ*, and form the vocative singular irregularly in *οῖ*. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (*ή*), *echo*, is thus declined:—

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
N.	ἡχώ	N. A. V. ἡχώ G. D. ἡχοῖν	N. V.	ἡχοί
G.	[ἡχόος] ἡχοῦς		G.	ἡχῶν
D.	[ἡχόοι] ἡχοῖ		D.	ἡχοῖς
A.	[ἡχόα] ἡχώ		A.	ἡχοῦς
V.	ἡχοῖ			

NOTE 1. *Aldós*, *shame*, and the Ionic *ἥώς*, *morning*, form their oblique cases like ἡχώ (but with *ω*, not *ω*, in the accusative singular); as *αἰδώς*, *αἰδοῦς*, *αἰδοῖ*, *αἰδῶ*, — *ἥώς*, *ἡοῦς*, *ἡοῖ*, *ἡῶ*.

Nouns in *ως*, gen. *ωος*, are regular, but are sometimes contracted; as *ἥρως*, *hero*, *ἥρωος*, *ἥρωι* (or *ἥρω*), *ἥρωα* (or *ἥρω*), &c.

NOTE 2. A few nouns in *ων* (as *εἰκών*, *image*, and *ἀηδών*, *nightingale*) have forms like those of nouns in *ω*; as gen. *εἰκοῦς*, *ἀηδοῦς*; accus. *εἰκώ*; voc. *ἀηδοῖ*.

NOTE 3. The uncontracted forms of these nouns, in *όος*, *οῖ*, and *όα*, are not used. Herodotus has an accusative singular in *οῦν*; as *Ἴοῦν* for *Ἴώ*, from *Ἴώ*, *Ἴοῦς*.

§ 56. 1. Neuters in *as*, gen. *aos*, are contracted when the *a* of the stem is followed by a vowel; as (τὸ) *γέρας*, *prize*, which is thus declined:—

<i>Singular.</i>			<i>Dual.</i>		<i>Plural.</i>	
N	γέρας		N.	γέραε γέρα	N.	γέραα γέρα
G.	γέραος γέρως		G.	γέραων γερῶν	G.	γέραων γερῶν
D.	γέραϊ γέρα		G. D.	γέραϊον γερῶν	D.	γέρασι
A.	γέρας				A.	γέραα γέρα
V.	γέρας				V.	γέραα γέρα

NOTE. The original stem of these nouns in *as*, gen. *aos*, is supposed to have ended in *ασ*, as that of nouns in *ης* and *ος*, gen. *eos*, is supposed to have ended in *εσ* (§ 52, 1, Note). Here *ασ* dropped *σ* before a vowel or *σ*, but retained it in the nominative. Neuters in *as*, *ατος*, which drop *τ* (§ 56, 2) would be said, according to this view, to have one stem in *ατ*, and another in *α(σ)*, the latter appearing in the nominative singular. According to this view, nouns in *as* form their nominative regularly (§ 46, 1).

2. A few neuters in *as*, gen. *ατος*, drop *τ* and are contracted like *γέρας*; as (τὸ) *κέρας*, *horn*, gen. *κέρατος*, *κέραος*, *κέρωσ*; dat. *κέρατι*, *κέραϊ*, *κέρα*; plur. *κέρατα*, *κέραα*, *κέρα*; *κεράτων*, *κεράων*, *κερῶν*; *κέρασι*.

NOTE. *Ἀπόλλων* and *Ποσειδῶν* (*Ποσειδάων*) contract the accusative into *Ἀπόλλω* and *Ποσειδῶ*, after dropping *ν*.

For a similar contraction of *ονα* into *ω*, and of *ονες* and *ονας* into *ους*, see the declension of comparatives, § 72, 2.

#### Syncopated Nouns.

§ 57. Some nouns in *ηρ* (stem *ερ*), gen. *επος*, are syncopated (§ 14, 2) by dropping *ε* in the genitive and dative singular. In the dative plural they change *ερ* to *ρα* before *σι*. The accent is irregular, the *syncopated* genitive and dative being accented on the last syllable (except in *Δημήτηρ*). The vocative irregular throws the accent as far back as possible; it also ends in *ερ*, as in barytones (§ 48, 2, *a*).

1. *Πατήρ* (δ), *father*, and *θυγάτηρ* (ή), *daughter*, are thus declined:—

*Singular.*

N.	πατήρ		θυγάτηρ	
G.	πατέρος	πατρός	θυγατέρος	θυγατρός
D.	πατέρι	πατρί	θυγατέρι	θυγατρί
A.	πατέρα		θυγάτερα	
V.	πάτερ		θύγατερ	

*Dual.*

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέρων	θυγατέρων

*Plural.*

N. V.	πατέρες	θυγατέρες
G.	πατέρων	θυγατέρων
D.	πατράσι	θυγατράσι
A.	πατέρας	θυγατέρας

NOTE 1. *Μήτηρ* (ἡ), *mother*, and *γαστήρ* (ἡ), *belly*, are declined and accented like *πατήρ*. Thus, *μήτηρ* has *μητέρος*, *μητρός*, and *μητέρι*, *μητρί*; plur. *μητέρες*, *μητέρων*, &c.

*Ἄσστήρ* (ὁ), *star*, has *ἀστράσι* in the dative plural, but is otherwise regular (without syncope).

NOTE 2. The uncontracted forms of all these nouns are often used by the poets, who also syncopate other cases of *θυγάτηρ*.

2. *Ἄνθρωπος* (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place. It is thus declined : —

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>ἄνθρωπος</i>		N. V. <i>ἄνθρωποι ἄνδρες</i>
G. <i>ἀνθρώπου ἀνδρός</i>	N. A. V. <i>ἄνθρωπε ἄνδρε</i>	G. <i>ἀνθρώπων ἀνδρῶν</i>
D. <i>ἀνθρώπῳ ἀνδρί</i>	G. D. <i>ἀνθρώποι ἀνδρῶν</i>	D. <i>ἀνδράσι</i>
A. <i>ἄνθρωπον ἄνδρα</i>		A. <i>ἄνδρας ἄνδρας</i>
V. <i>ἄνθρωπε</i>		

3. The proper name *Δημήτηρ* syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. *Δημήτερος*, *Δήμητρος*; dat. *Δημήτερι*, *Δήμητρι*; accus. *Δημήτερα*, *Δήμητρα*; voc. *Δήμητερ*.



## Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in *ᾱν*, *ην*, *εὺς*, most of those in *ηρ* and *ωρ*, and all that have *ντος* in the genitive. Except (*ῆ*) *φρήν*, *mind*.

2. The following are feminine: those in *αὺς*, *της* (gen. *τητος*), *ας* (gen. *αδος*), *ὦ* or *ὡς* (gen. *οὺς*), and most of those in *ις*.

3. The following are neuter: those in *α*, *η*, *ι*, *υ*, *αρ*, *ορ*, *ος*, and *ας* (gen. *ατος* or *ας*).

## Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric *οὖν* for *οἷν*.

*Dat. Plur.* Homeric *εσσι*, *εσι*, *σσι*, for *σι*.

2. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in the Doric and Ionic. Thus, *πόλις*, *πόλιος*, (*πόλι*) *πόλῑ*, *πόλιν*, *πόλι*; Dual, *πόλιε*, *πολίοιν*; Plur. *πόλιες*, *πολίῳν*, *πόλισι*, *πόλιας* (Hdt. *πολῑς*). Homer generally has the Attic *πόλει* (with *πόλεϊ*) and *πόλεσι* in the dative. There are also Epic forms *πόλῃος*, *πόλῃ*, *πόλῃες*, *πόλῃας*. The Attic poets have *πολεος*.

3. In nouns in *εὺς*, Doric and Ionic *βασιλέος* for *βασιλέως*; Epic also *βασιλῆος*, *βασιλῆ*, *βασιλῆα*; *βασιλῆε*, *βασιλήοιν*; *βασιλῆες*, *βασιλήων*, *βασιλήεσσι*, *βασιλῆας*. Doric *βασιλῆ* for *βασιλέα*, sometimes used by Attic poets.

4. Nouns in *κλέης* (sometimes others in *έης*) drop the *ε* in Herodotus; as *Ἡρακλέης*, *Ἡρακλῆς*. They are then declined like nouns in *ης*; *Ἡρακλέος*, *Ἡρακλεῖ*, *Ἡρακλέα*, *Ἡρακλες*. In Homer, *εε* is contracted into *η* (as *Ἡρακλῆος*, *Ἡρακλῆ*, *Ἡρακλήα*); but sometimes into *ει* (as *εὐκλέης*, *εὐκλείας*, contracted *εὐκλείας*). *Κλέος*, *glory*, contracts *κλέα* into *κλέᾱ* in Homer.

## IRREGULAR NOUNS.

§ 60. 1. Nouns which belong to more than one declension are called *heteroclites*. Thus *σκότος*, *darkness*, is usually declined like *λόγος* (§ 41), but sometimes like *γένος* (§ 52, 2). So *Οἰδίπους*, *Oedipus*, has genitive *Οἰδίποδος* or *Οἰδίπου*, dative *Οἰδίποδι*, accusative *Οἰδίποδα* or *Οἰδίπουν*.

Especially, proper names in *ης* (gen. *εος*) of the third declen-

sion (except those in κλέης) have also an accusative in ην like those of the first; as Δημοσθένης, accus. Δημοσθένην or Δημοσθένη. So nouns in ας (gen. ατος or αος) have poetic forms like the first declension; as Πολυδάμας, voc. Πολυδάμα (Hom.); Αἴας, accus. Αἴαν.

2. Nouns which have more than one gender are called *heterogeneous*; as (δ) σῖτος, *corn*, plur. (τά) σῖτα.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τήν) νύφα, *spouse* (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἄλφα, Βῆτα, &c.

5. Many of the most important irregularities in declension will be seen by consulting the Lexicon under the following words:—

Ἅιδης, *Hades*.

ἄναξ, ἄνακτος, *king*.

ἄρνός (gen.), *lamb*.

γάλα, γάλακτος, *milk*.

γόνυ, γόνατος or γυνός, *knee*.

γυνή, γυναικός, *wife*.

δόρυ, δόρατος or δορός, *spear*.

ἔαρ (ἦρ), ἔαρος or ἦρος, *spring*.

εἰκών, εἰκόνας or εἰκοῦς, *image*.

Ζεύς, Διός, *Zeus*.

ἥπαρ, ἥπατος, *liver*.

ἥρως, ἥρωος, *hero*.

θρίξ, τριχός, *hair* (§ 17, 2, Note).

κάλως, κάλω, *cable*.

κάρα (κράς), κράατος or κρατός, *head*.

κλείς (κλής), κλειδός or κληδός, *key*.

κύων, κυνός, *dog*.

λάας (λās), λāος or λάον, *stone*.

λίπα, *fat, oil*.

μάρτυς, μάρτυρος, *witness*.

ναῦς, νᾱός (Attic νεώς), *ship* (§ 54).

οἷς (οῖς), οῖος (οἰός), *sheep*.

ὄνειρον, ὄνειρατος, *dream*.

ὄρνις, ὄρνιθος, *bird*.

ὄσσε (dual), *eyes*.

οὖς, ὠτός, *ear*.

Πνύξ, Πυκνός, *Pnyx*.

πρέσβυς, *old man*, and *ambassador*; compare πρεσβύτες and πρεσβευτής.

πῦρ, πυρός, *fire*.

ρόδον, *rose*.

σπέος or σπείος, *cave*.

ὔδωρ, ὕδατος, *water*.

υῖός, υῖοῦ or υῖέος, υῖος, *son*.

χείρ, χειρός, *hand*.

χόος (χοῦς), *a measure*.

χόος (χοῦς), *a mound*.

χρέως (τό), *debt*.

χρώς, χρωτός, *skin*.

## LOCAL ENDINGS.

§ 61. These endings may be added to nouns to denote place :—

-*θι*, denoting *where*; as *ἄλλοθι*, *elsewhere*; *οὐρανῶθι*, *in heaven*.

-*θεν*, denoting *whence*; as *οἴκοθεν*, *from home*.

-*δε* (-*ζε* or -*σε*), denoting *whither*; as *οἰκαδε*, *homeward*.

NOTE 1. In Homer, the forms in -*θι* and -*θεν* are governed by a preposition as genitives; as *Ἰλιόθι* *πρό*, *before Ilium*; *ἐξ ἀλόθεν*, *from the sea*.

NOTE 2. Sometimes a relic of an original *locative* case is found, with the ending *ι* in the singular and *σι* in the plural; as *Ἴσθμοι*, *at the Isthmus*; *Ἀθήνησι*, *at Athens*. These forms (and indeed those of § 61) are commonly classed among adverbs.

NOTE 3. The Epic ending *φι* or *φιν* forms a genitive or dative in both singular and plural. It is sometimes *locative*, as *κλισίῃφι*, *in the tent*; and sometimes has other meanings of the genitive or dative, as *βίῃφι*, *with violence*. So after prepositions; as *παρά ναῦφι*, *by the ships*.

## ADJECTIVES.

## FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in *ος* have three endings, *ος*, *η*, *ον*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος*, *ἄξία*, *ἄξιον*, *worthy*. But adjectives in *οος* have *οη* in the feminine, except those in *ροος*; as *ἀπλός*, *ἀπλόη*, *ἀπλόον*, *simple*; *ἀθρόος*, *ἀθρόα*, *ἀθρόον*, *crowded*.

3. *Σοφός*, *wise*, and *ἄξιος*, *worthy*, are thus declined :—

*Singular.*

N.	<i>σοφός</i>	<i>σοφή</i>	<i>σοφόν</i>	<i>ἄξιος</i>	<i>ἄξία</i>	<i>ἄξιον</i>
G.	<i>σοφοῦ</i>	<i>σοφῆς</i>	<i>σοφοῦ</i>	<i>ἄξιου</i>	<i>ἄξιας</i>	<i>ἄξίου</i>
D.	<i>σοφῷ</i>	<i>σοφῇ</i>	<i>σοφῷ</i>	<i>ἄξιῳ</i>	<i>ἄξίῃ</i>	<i>ἄξίῳ</i>
A.	<i>σοφόν</i>	<i>σοφήν</i>	<i>σοφόν</i>	<i>ἄξιον</i>	<i>ἄξίαν</i>	<i>ἄξιον</i>
V.	<i>σοφέ</i>	<i>σοφή</i>	<i>σοφόν</i>	<i>ἄξιε</i>	<i>ἄξία</i>	<i>ἄξιον</i>

*Dual.*

N. A. V.	σοφῶ	σοφά	σοφῶ	ἀξίῳ	ἀξία	ἀξίῳ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίῳν	ἀξίῳν	ἀξίῳν

*Plural.*

N. V.	σοφοί	σοφαί	σοφά	ἀξιοί	ἀξιαί	ἀξια
G.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξιαῖς	ἀξίοις
A.	σοφούς	σοφάς	σοφά	ἀξίους	ἀξίας	ἀξια

So μακρός, μακρά, μακρόν, *long*; gen. μακροῦ, μακρᾶς, μακροῦ; dat. μακρῶ, μακρᾷ, μακρῶ, &c., like ἀξίος.

All participles in *os* are declined like σοφός.

§ 63. Some adjectives in *os*, especially compounds, have only two endings, *os* and *on*, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἄλογος, ἄλογον; gen. ἀλόγου; dat. ἀλόγῳ, &c.

NOTE. Some adjectives may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in *os* and *on*, and are declined like νεός and ἀνώγειον. Εὐγεως, *fertile*, and ἀγήρως, *free from old age*, are thus declined:—

*Singular.*

N. V.	εὐγεως	εὐγειῶν	ἀγήρως	ἀγήρων
G.	εὐγεω	εὐγεω	ἀγήρῳ	ἀγήρῳ
D.	εὐγεῳ	εὐγεῳ	ἀγήρῳ	ἀγήρῳ
A.	εὐγειῶν	εὐγειῶν	ἀγήρων	ἀγήρων

*Dual.*

N. A. V.	εὐγεω	εὐγεω	ἀγήρῳ	ἀγήρῳ
G. D.	εὐγεῳν	εὐγεῳν	ἀγήρῳν	ἀγήρῳν

*Plural.*

N. V.	εὐγεῳ	εὐγεῳ	ἀγήρῳ	ἀγήρῳ
G.	εὐγειῶν	εὐγειῶν	ἀγήρων	ἀγήρων
D.	εὐγεῳς	εὐγεῳς	ἀγήρῳς	ἀγήρῳς
A.	εὐγεως	εὐγεῳ	ἀγήρῳς	ἀγήρῳ

For the accent of εὐγεως, see § 22, Note 2

§ 65. Many adjectives in *eos* and *oos* are contracted. *Χρύστος*, *golden*, *ἀργύρεος*, *of silver*, and *ἀπλός*, *simple*, are thus declined : —

*Singular.*

N.	χρύστος	χρυστούς	χρυσέα	χρυσῇ	χρύσειον	χρυσοῦν
G.	χρυστέου	χρυστοῦ	χρυσέας	χρυσῆς	χρυσέου	χρυσοῦ
D.	χρυσέῳ	χρυσῷ	χρυσέῃ	χρυσῇ	χρυσέῳ	χρυσῷ
A.	χρύσειον	χρυσοῦν	χρυσέαν	χρυσῇν	χρύσειον	χρυσοῦν

*Dual.*

N.	χρυσέω	χρυσῷ	χρυσέα	χρυσᾷ	χρυσέω	χρυσῷ
G.	χρυσέαιν	χρυσοῖν	χρυσέαιν	χρυσαῖν	χρυσέαιν	χρυσοῖν

*Plural.*

N.	χρύστει	χρυσοῖ	χρύσται	χρυσαῖ	χρύσται	χρυσᾶ
G.	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν	χρυσέων	χρυσῶν
D.	χρυσέοις	χρυσοῖς	χρυσέαις	χρυσαῖς	χρυσέοις	χρυσοῖς
A.	χρυσέους	χρυσοὺς	χρυσέας	χρυσᾶς	χρύσται	χρυσᾶ

*Singular.*

N.	ἀργύρεος	ἀργυροῦς	ἀργυρέα	ἀργυρῇ	ἀργύρεον	ἀργυροῦν
G.	ἀργυρέου	ἀργυροῦ	ἀργυρέας	ἀργυρῆς	ἀργυρέου	ἀργυροῦ
D.	ἀργυρέῳ	ἀργυρῷ	ἀργυρέῃ	ἀργυρῇ	ἀργυρέῳ	ἀργυρῷ
A.	ἀργύρεον	ἀργυροῦν	ἀργυρέαν	ἀργυρῇν	ἀργύρεον	ἀργυροῦν

*Dual.*

N.	ἀργυρέω	ἀργυρῷ	ἀργυρέα	ἀργυρᾷ	ἀργυρέω	ἀργυρῷ
G.	ἀργυρέαιν	ἀργυροῖν	ἀργυρέαιν	ἀργυραῖν	ἀργυρέαιν	ἀργυροῖν

*Plural.*

N.	ἀργύρει	ἀργυροῖ	ἀργύραι	ἀργυραῖ	ἀργύραι	ἀργυρᾶ
G.	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν	ἀργυρέων	ἀργυρῶν
D.	ἀργυρέοις	ἀργυροῖς	ἀργυρέαις	ἀργυραῖς	ἀργυρέοις	ἀργυροῖς
A.	ἀργυρέους	ἀργυροὺς	ἀργυρέας	ἀργυρᾶς	ἀργύραι	ἀργυρᾶ

<i>C</i>		<i>Singular.</i>			
N.	ἀπλός	ἀπλοῦς	ἀπλόη	ἀπλῇ	ἀπλόον ἀπλοῦν
G.	ἀπλόου	ἀπλοῦ	ἀπλόης	ἀπλῆς	ἀπλόου ἀπλοῦ
D.	ἀπλόῳ	ἀπλῷ	ἀπλόῃ	ἀπλῇ	ἀπλόῳ ἀπλῷ
A.	ἀπλόον	ἀπλοῦν	ἀπλόην	ἀπλήν	ἀπλόον ἀπλοῦν

		<i>Dual.</i>			
N.	ἀπλόω	ἀπλώ	ἀπλόα	ἀπλᾶ	ἀπλόω ἀπλῷ
G.	ἀπλόουιν	ἀπλοῖν	ἀπλόαιν	ἀπλαῖν	ἀπλόουιν ἀπλοῖν

		<i>Plural.</i>			
N.	ἀπλόι	ἀπλοῖ	ἀπλόαι	ἀπλαῖ	ἀπλόα ἀπλᾶ
G.	ἀπλόων	ἀπλῶν	ἀπλόων	ἀπλῶν	ἀπλόων ἀπλῶν
D.	ἀπλόοις	ἀπλοῖς	ἀπλόαις	ἀπλαῖς	ἀπλόοις ἀπλοῖς
A.	ἀπλόους	ἀπλοῦς	ἀπλόας	ἀπλᾶς	ἀπλόα ἀπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

### THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings. Most of these end in *ης* and *ες*, or in *ων* and *ον*. *Ἀληθής*, *true*, and *πέπων*, *ripe*, are thus declined:—

		<i>Singular.</i>			
	M. F.	N.		M. F.	N.
N.	ἀληθής	ἀληθές		πέπων	πέπον
G.	ἀληθέος ἀληθοῦς			πέπονός	
D.	ἀληθεῖ ἀληθεῖ			πέπονι	
A.	ἀληθεία ἀληθῇ	ἀληθές		πέπονά	πέπον
V.	ἀληθές			πέπον	

		<i>Dual.</i>	
N. A. V.	ἀληθέε ἀληθῇ		πέπονε
G. D.	ἀληθέοιν ἀληθοῖν		πεπόνοιν

		<i>Plural.</i>	
N. V.	ἀληθέες ἀληθείς ἀληθεία ἀληθῇ		πέπονες πέπονά
G.	ἀληθέων ἀληθῶν		πεπόνων
D.	ἀληθείσι		πέποσι
A.	ἀληθείας ἀληθείς ἀληθεία ἀληθῇ		πέπονας πέπονά

NOTE 1. One adjective in *ων*, *έκών*, *έκούσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*.

NOTE 2. \**Ιδρις*, *ιδρι*, *knowing*, gen. *ιδριος*, dat. *ιδρι* (for *ιδρι*), accus. *ιδριν*, *ιδρι*, voc. *ιδρι*, is regular. See the Lexicon.

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εὐελπις*, *hopeful*, gen. *εὐελπιδος*; *εὐχαρις*, *graceful*, gen. *εὐχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *άπαις*, *άπαιδος*, *childless*; *άγνώς*, *άγνώτος*, *unknowing*; *άναλκις*, *ανάλκιδος*, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας*, *noble*, gen. *γεννάδου*.

#### FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*.

Three end in *ās*,—*πās*, *πāσα*, *πāν*, *all*, declined like *ιστάς* (§ 68), *μέλας*, *μέλαινα*, *μέλαν*, *black*, and *τάλας*, *τάλαινα*, *τάλαν*, *wretched*.

2. *Γλυκύς*, *sweet*, *χαρίεις*, *graceful*, and *μέλας*, *black*, are thus declined:—

##### Singular.

N.	γλυκύς	γλυκεία	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκέϊ γλυκεῖ	γλυκεῖα	γλυκέϊ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

##### Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκεῖαιν	γλυκέοιν

##### Plural.

N. V.	γλυκέες γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκεῖων	γλυκέων
D.	γλυκέσι	γλυκεῖαις	γλυκέσι
A.	γλυκέας γλυκεῖς	γλυκεῖας	γλυκέα

*Singular.*

N.	χαρίεις	χαρίεσσα	χαρίεν	μέλας	μέλαινα	μέλαν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	μέλανος	μελαίνης	μέλανος
D.	χαρίεντι	χαρίεσση	χαρίεντι	μέλανι	μελαΐνῃ	μέλανι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	μέλανα	μέλαιναν	μέλαν
V.	χαρίεν	χαρίεσσα	χαρίεν	μέλαν	μέλαινα	μέλαν

*Dual.*

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε	μέλανε	μελαίνα	μέλανε
G. D.	χαρίεντοι	χαρίεσσιν	χαρίεντοι	μελάνοι	μελαίνοι	μελάνοι

*Plural.*

N.	χαρίεντες	χαρίεσσαι	χαρίεντα	μέλανε	μέλαιnai	μέλανα
G.	χαρίέντων	χαρίεσσών	χαρίέντων	μελάνων	μελαίνων	μελάνων
D.	χαρίεσι	χαρίεσαις	χαρίεσι	μέλασι	μελαίνας	μέλασι
A.	χαρίεντας	χαρίεσσας	χαρίεντα	μέλυνας	μελαίνας	μέλανα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	μέλανε	μέλαιnai	μέλανα

For the feminine of γλυκός and μέλας, see § 108, 4, Note.

NOTE 1. The Ionic feminine of adjectives in *us* ends in *ea* or *eh*. For the dative plural of adjectives in *eis*, see § 16, 5, Note 2.

NOTE 2. Adjectives in *ής*, *ήεσσα*, *ήεν*, contract these endings to *ής*, *ήσση*, *ήν*; and those in *όεις*, *όεσσα*, *όεν*, contract these endings to *ους*, *ουσσα*, *ουν*; as *τιμήεις*, *τιμήεσσα*, *τιμήεν*, — *τιμής*, *τιμήσση*, *τιμήν*, — *valuable*; gen. *τιμήεντος*, *τιμήέσσης*, — *τιμήντος*, *τιμήσσης*, &c. So *πλακόεις*, *πλακόεσσα*, *πλακόεν*, — *πλακούς*, *πλακούσσα*, *πλακούν*, — *flat*; gen. *πλακόεντος*, *πλακοέσσης*, — *πλακούντος*, *πλακούσσης*.

NOTE 3. One adjective in *ην*, — *τέρην*, *τέρεινα*, *τέρεν*, *tender* (Latin *tener*), gen. *τέρενος*, *τερείνης*, *τέρενος*, &c., — is declined after the analogy of μέλας. So *ἄρσην* (or *ἄρρην*), *ἄρσεν*, *male*, gen. *ἄρσενος*, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. *Λύων*, *loosing*, *ίστάς*, *erecting*, *τιθείς*, *placing*, *δεικνύς*, *showing*, — present active participles of *λύω*, *ἵστημι*, *τίθημι*, and *δείκνυμι*, — and *λελυκώς*, *having loosed*, — perfect active participle of *λύω*, — are thus declined:—



*Singular.*

N.	λύων	λύουσα	λύον	ιστάς	ιστᾶσα	ιστάν
G.	λύοντος	λυούσης	λύοντος	ιστάντος	ιστάσης	ιστάντος
D.	λύοντι	λυούσῃ	λύοντι	ιστάντι	ιστάσῃ	ιστάντι
A.	λύοντα	λύουσιν	λύον	ιστάντα	ιστᾶσαν	ιστάν
V.	λύων	λύουσα	λύον	ιστάς	ιστᾶσα	ιστάν

*Dual.*

N. A. V.	λύοντε	λυούσα	λύοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λύόντων	λυούσαιν	λύόντων	ιστάντων	ιστάσαιν	ιστάντων

*Plural.*

N. V.	λύοντες	λύουσαι	λύοντα	ιστάντες	ιστᾶσαι	ιστάντα
G.	λύόντων	λυουσῶν	λύόντων	ιστάντων	ιστασῶν	ιστάντων
D.	λύουσι	λυούσαις	λύουσι	ιστᾶσι	ιστάσαις	ιστᾶσι
A.	λύοντας	λυούσας	λύοντα	ιστάντας	ιστάσας	ιστάντα

*Singular.*

N.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν
G.	δεικνύοντος	δεικνύσης	δεικνύοντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντα	δεικνύσαν	δεικνύν	τιθέντα	τιθείσαν	τιθέν
V.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν

*Dual.*

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντων	δεικνύσαιν	δεικνύντων	τιθέντων	τιθείσαιν	τιθέντων

*Plural.*

N. V.	δεικνύντες	δεικνύσαι	δεικνύντα	τιθέντες	τιθείσαι	τιθέντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων	τιθέντων	τιθεισῶν	τιθέντων
D.	δεικνύσι	δεικνύσαις	δεικνύσι	τιθείσι	τιθείσαις	τιθείσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

*Singular.*

N.	λελυκώς	λελυκυία	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυίαν	λελυκός
V.	λελυκώς	λελυκυία	λελυκός

*Dual.*

N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιιν	λελυκυίαιν	λελυκότοιιν

*Plural.*

N. V.	λελυκότες	λελυκυίαι	λελυκότα
G.	λελυκότων	λελυκυιῶν	λελυκότων
D.	λελυκόσι	λελυκυίαις	λελυκόσι
A.	λελυκότας	λελυκυίας	λελυκότα

NOTE. All participles in *ων* are declined like *λύων*. Participles in *ους* are declined like *λύων*, except in the nominative and vocative singular; as *διδούς, διδοῦσα, διδόν, giving*; gen. *διδόντος, διδοῦσης*; dat. *διδόντι, διδοῦσῃ, &c.* Aorist active participles in *ας* are declined like *ιστάς*; as *λύσας, λύσασα, λῦσαν, having loosed*; gen. *λύσαντος, λυσάσης*; dat. *λύσαντι, λυσάσῃ, &c.* Aorist passive participles in *εις* are declined like *τιθείς*; as *λυθείς, λυθείσα, λυθέν, loosed*; gen. *λυθέντος, λυθείσης*; dat. *λυθέντι, λυθείσῃ, &c.* When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 119, Note.

§ 69. Participles in *άων, έων, and όων* are contracted. *Τιμάων, τιμῶν, honoring*, and *φιλέων, φιλῶν, loving*, are declined as follows:—

*Singular.*

N.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν
G.	τιμάοντος	τιμῶντος	τιμαούσης	τιμῶσης	τιμάοντος	τιμῶντος
D.	τιμάοντι	τιμῶντι	τιμαούσῃ	τιμῶσῃ	τιμάοντι	τιμῶντι
A.	τιμάοντα	τιμῶντα	τιμάουσαν	τιμῶσαν	τιμάον	τιμῶν
V.	τιμάων	τιμῶν	τιμάουσα	τιμῶσα	τιμάον	τιμῶν

*Dual.*

N.	τιμάοντε	τιμῶντε	τιμαούσα	τιμῶσα	τιμάοντε	τιμῶντε
G.	τιμάόντοιιν	τιμῶντοιιν	τιμαούσαιιν	τιμῶσαιιν	τιμάόντοιιν	τιμῶντοιιν

*Plural.*

N.	τιμάοντες	τιμώντες	τιμάουσαι	τιμῶσαι	τιμάοντα	τιμώντα
G.	τιμαόντων	τιμώντων	τιμαουσῶν	τιμωσῶν	τιμαόντων	τιμώντων
D.	τιμάουσι	τιμῶσι	τιμαούσαις	τιμώσαις	τιμάουσι	τιμῶσι
A.	τιμάοντας	τιμώντας	τιμαούσας	τιμώσας	τιμάοντα	τιμώντα
V.	τιμάοντες	τιμώντες	τιμάουσαι	τιμῶσαι	τιμάοντα	τιμώντα

*Singular.*

N.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν
G.	φιλέοντος	φιλοῦντος	φιλεούσης	φιλούσης	φιλέοντος	φιλοῦντος
D.	φιλέοντι	φιλοῦντι	φιλεούσῃ	φιλούσῃ	φιλέοντι	φιλοῦντι
A.	φιλέοντα	φιλοῦντα	φιλέουσιν	φιλοῦσιν	φιλέον	φιλοῦν
V.	φιλέων	φιλῶν	φιλέουσα	φιλοῦσα	φιλέον	φιλοῦν

*Dual.*

N.	φιλέοντε	φιλοῦντε	φιλεούσα	φιλούσα	φιλέοντε	φιλοῦντε
G.	φιλέοντων	φιλοῦντων	φιλεούσων	φιλούσων	φιλέοντων	φιλοῦντων

*Plural.*

N.	φιλέοντες	φιλοῦντες	φιλέουσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα
G.	φιλέοντων	φιλοῦντων	φιλεουσῶν	φιλουσῶν	φιλέοντων	φιλοῦντων
D.	φιλέουσι	φιλοῦσι	φιλεούσαις	φιλούσαις	φιλέουσι	φιλοῦσι
A.	φιλέοντας	φιλοῦντας	φιλεούσας	φιλούσας	φιλέοντα	φιλοῦντα
V.	φιλέοντες	φιλοῦντες	φιλέουσαι	φιλοῦσαι	φιλέοντα	φιλοῦντα

The present participles of verbs in *ὦω* (contracted *ῶ*) are declined in their contracted form like *φιλῶν*, the contracted form of *φιλέων*. Thus *δηλῶν*, *δηλοῦσα*, *δηλοῦν*, *manifesting*; gen. *δηλοῦντος*, *δηλούσης*; dat. *δηλοῦντι*, *δηλοῦσῃ*, &c. The uncontracted form of verbs in *ὦω* is not used.

NOTE. A few second perfect participles in *ᾰώς* and *ᾰός* have *ῶσα* in the feminine, and retain *ω* in the oblique cases; as *τεθνεῶς*, *τεθνεῶσα*, *τεθνεός*, *dead*; gen. *τεθνεῶτος*, *τεθνεώσης*, &c. Those in *ᾰός* are contracted in Attic; as *ἑσταῶς*, *ἑσταῶσα*, *ἑσταός*, contr. *ἑστῶς*, *ἑστῶσα*, *ἑστός* (irregular for *ἑστῶς*); gen. *ἑστῶτος*, *ἑστῶσης*, &c. (See § 130.)

§ 70. The most important irregular adjectives are *μέγας*, *great*, and *πολύς*, *much*, which are thus declined:—

*Singular.*

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλη	μέγα			

*Dual.*

N. A. V.	μεγάλῳ	μεγάλα	μεγάλῳ	Wanting.
G. D.	μεγάλῳν	μεγάλαιν	μεγάλῳν	

*Plural.*

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

Most of the forms of these adjectives are derived from stems in *ο*, *μεγαλο-* and *πολλο-*. Πολλός, ἡ, όν, is found in Homer and Herodotus, declined regularly throughout. In Homer, πολύς has forms πολέος, πολέες, πολέων, &c., which must not be confounded with Epic forms of πόλις (§ 59).

NOTE. Πρᾶος (or πρᾶος), *mild*, forms its feminine like an adjective in *υς*; as πραεῖα, πραεῖας, πραεῖα, &c. The masculine and neuter plural have forms in *εις, έα, &c.*, like those of γλυκύς, as well as the regular forms in *οι, &c.*

## COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος -τατος*.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. E. g.

Κοῦφος (κουφο-), *light*, κουνότερος, *lighter*, κουνότατος, *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Όξύς (όξυ-), *sharp*, όξύτερος, όξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Άληθής (αληθεσ-), *true*, αληθέστερος, αληθέστατος. (§ 52, 1.)

NOTE 1. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (19, 3). See *πικρός*, above.

NOTE 2. *Μέσος*, *middle*, and a few others drop *ος* and add *αίτερος* and *αίτατος*; as *μέσος*, *μεσαίτερος*, *μεσαιτάτος*; *ἴδιος*, *ιδιαίτερος*, *ιδιαιτάτος*.

NOTE 3. Adjectives in *οος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούστερος* and *ούστατος*; as *εὖνοος*, *well-disposed*, *εὐνούστερος*, *εὐνούστατος*.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *prudent*, *σωφρονέστερος*, *σωφρονέστατος*.

NOTE 5. Adjectives in *εις* change final *εντ-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (*χαριεντ-*), *graceful*, *χαριέστερος*, *χαριέστατος*.

## II. Comparison by *-ων*, *-ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ων* and *ιστος*. E. g.

*Ἠδύς*, *sweet*, *ἡδίων*, *ἡδιστος*.

*Ταχύς*, *swift*, *ταχίων* (commonly *θάσσων*), *τάχιστος*.

*Αἰσχρός*, *base*, *αἰσχίων*, *αἰσχιστος*.

*Ἐχθρός*, *hostile*, *ἐχθίων*, *ἐχθιστος*.

*Κυδρός*, *glorious*, *κυδίων*, *κύδιστος*.

Some adjectives have both *ων*, *ιστος*, and *τερος*, *τατος*.

2. Comparatives in *ίων*, neuter *ιον*, are thus declined:—

<i>Singular.</i>			<i>Dual.</i>	
N.	<i>ἡδίων</i>	<i>ἡδιον</i>	N. A. V.	<i>ἡδιονε</i>
G.	<i>ἡδίωνος</i>			
D.	<i>ἡδίωνι</i>		G. D.	<i>ἡδιόνου</i>
A.	<i>ἡδίονα ἡδίω</i>	<i>ἡδιον</i>		
<i>Plural.</i>				
N. V.	<i>ἡδίονες ἡδίους</i>	<i>ἡδίονα ἡδίω</i>		
G.		<i>ἡδιόνων</i>		
D.		<i>ἡδίοσι</i>		
A.	<i>ἡδίονας ἡδίους</i>	<i>ἡδίονα ἡδίω</i>		

The terminations *-ονα*, *-ονες*, and *-ονας* drop *ν*, and are contracted into *-ω* and *-ους*. (See § 56, 2, Note.) The vocative singular of these comparatives seems not to occur.

The irregular comparatives in *ων* are declined like *ἡδίων*.

## III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison :—

- |   |   |
|---|---|
| 1. ἀγαθός, <i>good</i> , ἀμείνων,<br>ἀρείων (Hom.),<br>βελτίων,<br>κρείσσων or κρείττων,<br>φέρτερος,<br>λωίων, λφών, | ἀριστος,<br>βέλτιστος,<br>κράτιστος,<br>φέρτατος, φέριστος,<br>λώιστος, λφστος. |
| 2. κακός, <i>bad</i> , κακίων,<br>χειρών,<br>λ ἥσσων or ἥττων (§ 108, 4, N.),   | κάκιστος,<br>χείριστος,<br>ἥκιστος (rare).                                      |
| 3. καλός, <i>beautiful</i> , καλλίων,   | κάλιστος.   |
| 4. μέγας, <i>great</i> , μείζων (Hdt. μέζων),   | μέγιστος.   |
| 5. μικρός, <i>small</i> , μικρότερος,<br>ἐλάσσων or ἐλάττων,<br>μείων   | μικρότατος,<br>ἐλάχιστος,<br>μείστος (Poetic).                                  |
| 6. ὀλίγος, <i>little</i> , few,<br>ἐλάσσων or ἐλάττων,  | ὀλίγιστος,<br>ἐλάχιστος.  |
| 7. πένης, <i>poor</i> , πενέστερος,   | πενέστατος.   |
| 8. πολύς, <i>much</i> , πλείων or πλέων,  | πλείστος.   |
| 9. ῥάδιος, <i>easy</i> , ῥάων, θάττω,   | ῥάστος.   |
| 10. ταχύς, <i>swift</i> , θάσσων (for ταχίων, § 108, 4, N.),  | τάχιστος.   |
| 11. φίλος, <i>dear</i> , φίλτερος,<br>φιλίστος  | φίλτατος.   |

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon :—

αἰσχρός, ἀλγεινός, ἄπραξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραίός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, μάκαρ, μακρός, μέσος, νέος, ὀλίγος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου, σπουδαίος, σχολαῖος, φίλος, ψευδής, ὠκύς.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. E. g.

Ἄνωτερος, *upper*, ἀνώτατος, *uppermost*, from. ἄνω, *up* ; πρότερος, *former*, πρῶτος or πρώτιστος, *first*, from πρό, *before* ; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See also in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ῥίγιον (neuter), ὑπέρτερος, ὕστερος, ὑψίων, φάντερος, with their regular superlatives; also ἔσχατος and κήδιστος.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. E. g.

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*, κλέπτης, *thief*, κλεπτίστερος, κλεπτίστατος; κύων, *dog*, κύντερος, *more imprudent*, κύντατος, *most imprudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

## ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *ν* of the genitive plural masculine to *ς*. E. g.

ω5 φίλως, *dearly*, from φίλος; δικάϊως, *justly*, from δίκαιος; σοφῶς, *wisely*, from σοφός; ἡδέως, *sweetly*, from ἡδύς (gen. plur. ἡδέων); ἀληθῶς, *truly*, from ἀληθής (gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (Ionic σαφέως), *plainly*, from σαφής (gen. plur. σαφέων, σαφῶν); πάντως, *wholly*, from πᾶς (gen. plur. πάντων).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. E. g.

Πολύ and πολλά, *much*, from πολὺς; μέγα or μεγάλα, *greatly*, from μέγας (also μεγάλως, § 74, 1); μόνον, *only*, from μόνος, *alone*.

NOTE. Other forms of adverbs with various terminations will be learned by practice.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. E. g.

Σοφῶς (from σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (from ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἠδέως (from ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Χαριέντως (from χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (from σῶφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as ἄνω, *above*; ἀνωτέρω, ἀνωτάτω.

A few comparatives end in *τέρως*; as *βεβαιότερως*, *more firmly*, from *βεβαίως*.

NOTE 2. Some adverbs are irregular in their comparison; as *μᾶλα*, *much, very*, *μᾶλλον* (for *μαλιον*), *more, rather*, *μάλιστα*, *most, especially*.

## NUMERALS.

§ 76. The most important numerals are the *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs. These are here given:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἷς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β'	δύο, <i>two</i>	δεύτερος, <i>second</i> .	δίς, <i>twice</i>
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἑβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρискаιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα	εἷς καὶ εἴκοσι οἱ εἴκοσι εἷς	πρῶτος καὶ εἰκοστός	
30	λ'	τριακόντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϟ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἐκατόν	ἐκατοστός	ἐκατοντάκις
200	σ'	διακόσιοι, αἱ, α	διακοσιοστός	διακοσιᾶκις



300	τ'	τριᾶκόσιοι, αι, α	τριακοσιοστός	
400	υ'	τετραῦκόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντᾶκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξαῦκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾶκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾶκόσιοι, αι, α	ὀκτακοσιοστός	
900	θ'	ἐνᾶκόσιοι, αι, α	ἐνακοσιοστός	
1000	ρ	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

NOTE. The dialects have the following peculiar forms:—

1-4. See § 77, 1, Note 1. Epic τρίτατος, τέτρατος.

12. Doric and Ionic *δυῶδεκα*; Poetic *δυοκαίδεκα*.

20. Epic *εἴκοσι*; Doric *εἵκατι*.

30, 80, 200, 300. Ionic *τρίηκοντα*, *ὀγδώκοντα*, *δεηκόσιοι*, *τρηηκόσιοι*.

40. Herod. *τεσσαερήκοντα*.

§ 77. 1. The cardinal numbers *εἷς*, *one*, *δύο*, *two*, *τρεις*, *three*, and *τέσσαρες* (or *τέτταρες*), *four*, are thus declined:—

N.	εἷς	μία	ἓν		
G.	ένός	μῆς	ένός	N. A.	δύο
D.	ένί	μῆ	ένί	G. D.	δυοῖν
A.	ἔνα	μίαν	ἓν		

N.	τρεις	τρία	τέσσαρες	τέσσαρα
G.	τριῶν		τεσσάρων	
D.	τρισί		τέσσαρσι	
A.	τρεις	τρία	τέσσαρες	τέσσαρα

NOTE 1. Homer has fem. *ἥ, ἡς*, &c., for *μία*; and *ἕ* for *ένί*. Homer has *δύω* for *δύο*, and forms *δοιῶ*, *δοιοί* (declined regularly). For *δυῶν*, *δυοῖσι*, and other forms, see the Lexicon. (*Δύο* is sometimes indeclinable.) Herodotus has *τέσσαρες*, and the poets have *τέτταρι*.

NOTE 2. The compounds *οὐδείς* and *μηδείς*, *no one*, *none*, are declined like *εἷς*. Thus, *οὐδείς*, *οὐδεμία*, *οὐδέν*; gen. *οὐδενός*, *οὐδεμῆς*; dat. *οὐδενί*, *οὐδεμῇ*; &c. Plural forms sometimes occur; as *οὐδένες*, *οὐδένων*, *οὐδέσι*, *οὐδένας*, *μηδένες*, &c. When *οὐδέ* or *μηδέ* is separated

from *εἰς* (by a preposition or by *ἀν*), the negative is more emphatic; as *ἐξ οὐδενός*, *from no one*; *οὐδ' ἐξ ἐνός*, *from not even one*.

NOTE 3. *Both* is expressed by *ἀμφω*, *ambo*, *ἀμφοῖν*; and by *ἀμφότεροι*, generally plural, *ἀμφότεροι*, *ai*, *a*.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *οἱ* and all the ordinals are declined regularly like other adjectives in *ος*.

NOTE 1. When *τρεῖς καὶ δέκα* and *τέσσαρες καὶ δέκα* are used for 13 and 14, the first part is declined. In ordinals we may say *τρίτος καὶ δέκατος*, &c.

NOTE 2. In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by *καί* in either order; but if *καί* is omitted, the larger precedes. Thus, *εἰς καὶ εἴκοσι*, *one and twenty*, or *εἴκοσι καὶ εἰς*, *twenty and one*; but (without *καί*) only *εἴκοσι εἰς*, *twenty-one*.

NOTE 3. *Μύριοι* means *ten thousand*, while *μυρίοι* means *innumerable*. We find even *μυρίος*, *countless*.

NOTE 4. Numbers are usually expressed by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, Note 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with *α*, with a stroke below. Thus, *α̑ξή*, 1868; *β̑χκέ*, 2625; *δ̑κέ*, 4025; *β̑γ'*, 2003; *φ̑μ'*, 540; *ρ̑δ'*, 104.

The letters of the ordinary Greek alphabet are used to number the books of the *Iliad* and *Odyssey*, each poem having twenty-four.

## THE ARTICLE.

§ 78. The definite article *ὁ*, *the* (stem *το-*), is thus declined:—

<i>Singular.</i>			<i>Dual.</i>			<i>Plural.</i>		
N.	ὁ	ἡ	τό	N. A.	τώ	τά	τά	N. οἱ αἱ
G.	τοῦ	τῆς	τοῦ	G.	τῶ	τά	τῶν	G. τῶν
D.	τῷ	τῇ	τῷ	G. D.	τοῖν	ταῖν	τοῖν	D. τοῖς ταῖς τοῖς
A.	τόν	τήν	τό					A. τοὺς τὰς τὰ

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπός τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual *τά* is rare, and *τάς* is generally used for all genders. (§ 138, Note 5.) The regular nominatives *τοί* and *ταί* are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο, τοῖν, τάων, τοῖσι, τῇσι, τῇς*.

## PRONOUNS.

### Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are *ἐγώ, I, σύ, thou,* and *οὗ* (genitive), *of him, of her, of it.* *Αὐτός, himself, &c.* is used as a personal pronoun for *him, her, it,* in the oblique cases, but never in the nominative. They are thus declined:—

#### Singular.

N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μου	σου	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ἔ	αὐτόν	αὐτήν	αὐτό

#### Dual.

N. A.	τό	σφώ	(σφωέ)	αὐτάς	αὐτά	αὐτάς
G. D.	νῶν	σφῶν	(σφωίν)	αὐτοῖν	αὐταῖν	αὐτοῖν

#### Plural.

N.	ἡμεῖς	ὑμεῖς	σφεῖς (σφεία)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς (σφεία)	αὐτούς	αὐτάς	αὐτά

Σφωέ, σφωίν, and the neuter σφεία are not used in Attic prose.

NOTE 1. *Αὐτός* in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (see § 145). For *ὁ αὐτός, the same*, see § 79, 2. For the uses of *οὗ*, see § 144, 2.

NOTE 2. The following is the Ionic declension of *ἐγώ, σύ,* and *οὗ*. The forms in ( ) are not used by Herodotus.

Sing. N.	ἐγώ (ἐγών)	σύ (τύνη)	
G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ξο) εἶ (εἶο, ἔθεν)
D.	ἐμοί, μοί	σοί, τοί (τέο)	οἱ (έοῖ)
A.	ἐμέ, μέ	σέ	ἔ (έέ)

<i>Dual</i>	N. A. (νῶ, νῶ)	(σφῶ, σφῶ)	(σφῶ)
	G. D. (νῶν)	(σφῶν, σφῶν)	(σφῶν)
<i>Plur.</i>	N. ἡμεῖς (ἄμμε)	ὕμεῖς (ὄμμε)	
	G. ἡμέων (ἡμεῶν)	ὕμεων (ὀμειῶν)	σφέων (σφειῶν)
	D. ἡμῖν (ἄμμι)	ὕμῖν (ὄμμι)	σφίσι, σφί(ν)
	A. ἡμέας (ἄμμε)	ὕμέας (ὄμμε)	σφέας (σφείας), σφέ

Herodotus has also σφεῖς and σφέα in the plural of the third person, which are not found in Homer.

Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

The tragedians use the Doric accusative νῖν as a personal pronoun in all genders, and in both singular and plural. The Ionic form μῖν is used in all genders, but only in the singular.

The poets sometimes shorten the final syllable of ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς, and σφᾶς, changing the circumflex to the acute; and sometimes accenting ἡμιν, ἡμας, &c.

Herodotus has αὐτέων in the feminine (not in the masculine or the neuter) for αὐτῶν (§ 39). See § 83, N. 3. The Ionic contracts ὁ αὐτός into αὐτός or αὐτός, and τὸ αὐτό into ταὐτό (§ 3).

2. *Αὐτός* preceded by the article means *the same*; as ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*. (See § 142, 4, Note 2.)

NOTE. Αὐτός is often contracted with the article; as ταὐτοῦ for τοῦ αὐτοῦ; ταὐτῷ for τῷ αὐτῷ; ταὐτῇ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contract form the neuter singular has ταὐτό or ταὐτόν.

#### Reflexive Pronouns.

§ 80. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, *of myself*, σεαυτοῦ, σεαυτῆς, *of thyself*, and ἐαυτοῦ, ἐαντῆς, *of himself, herself, itself*. They are thus declined:—

#### Singular.

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς
D.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ or σαυτῷ	σεαυτῇ or σαυτῇ
A.	ἐμαυτόν	ἐμαυτήν	σεαυτόν or σαυτόν	σεαυτήν or σαυτήν

#### Plural.

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
G.	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν		
D.	ἡμῖν αὐτοῖς	ὕμῖν αὐτοῖς		
A.	ἡμᾶς αὐτούς	ὕμᾶς αὐτάς		

<i>Singular.</i>			<i>Plural.</i>		
G.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	
D.	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	ἐαυτοῖς	ἐαυτοῖς
A.	ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτάς	ἐαυτά
contracted into					
G.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	
D.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐτοῖς
A.	αὐτόν	αὐτήν	αὐτό	αὐτάς	αὐτά

The contracted forms of ἐαυτοῦ must not be confounded with αὐτοῦ, &c., from αὐτός.

NOTE. The reflexives are compounded of the personal pronouns and αὐτός. These appear separately in the plural of the first and second persons, and in Homer in all persons and numbers. Herodotus has ἐμεωυτοῦ, σεωυτοῦ, ἐωυτοῦ.

#### Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the dual and plural. It is thus declined:—

<i>Dual.</i>			<i>Plural.</i>		
G.	ἀλλήλων	ἀλλήλαι	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλων	ἀλλήλαι	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλους	ἀλλήλας	ἀλλήλα

#### Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ὅς, *his*; ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*. They are declined like adjectives in *ος*.

NOTE. Homer has dual possessives *ἡμεῖτερος*, *of us two*, *σφωῖτερος*, *of you two*; also *τεός* (Doric) for *σός*, *έός* for *ὅς*, *ἀμός* and *ἀμός* (*ā*) for *ἡμέτερος* (in Attic poetry for *ἐμός*), *ὑμός* for *ὑμέτερος*, *σφός* for *σφέτερος*. *ὅς* is not used in Attic prose.

#### Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

*Singular.*

N.	οὗτος	αὕτη	τούτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τούδε	τῆσδε	τοῦδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τούτον	ταύτην	τούτο	τόνδε	τήνδε	τόδε

*Dual.*

N. A.	τούτῳ	ταῦτα	τούτῳ	τάδε	τάδε	τάδε
G. D.	τούτων	ταύτων	τούτων	τοῖνδε	ταῖνδε	τοῖνδε

*Plural.*

N.	οὗτοι	αὗται	ταῦτα	οἷδε	αἷδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

*Singular.*

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	ἐκείνου	ἐκείνης	ἐκείνου
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο

*Plural.*

N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκείνων	ἐκείνων	ἐκείνων
D.	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	ἐκείνους	ἐκείνας	ἐκεῖνα

*Dual.*

N. A.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
G. D.	ἐκείνων	ἐκείνων	ἐκείνων

NOTE 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ι*, before which a short vowel is dropped. Thus, οὗτοσί, αὐτῇι, τουτί; ὅδι, ἥδι, τοδί; τουτουί, ταυτί, τουτωνί; τοσουτοσί, ὠδί, οὐτωσί.

NOTE 3. Herodotus has τουτέων in the feminine (not in the masculine or the neuter) for τούτων. (For αὐτέων, see § 79, 1.) Homer has τοῖσδεσσι or τοῖσδεσι for τοῖσδε. The poets have κείνος for ἐκεῖνος.

## Interrogative and Indefinite Pronouns.

§ 84. The *interrogative* pronoun *τίς, τί, who? which?* *what?* always takes the acute on the first syllable.

The *indefinite* pronoun *τις, τι, any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

These pronouns are thus declined:—

Interrogative.		<i>Singular.</i>		Indefinite.	
N.	τίς	τί		τις	τι
G.	τίος, τοῦ			τιός, του	
D.	τίνι, τῷ			τινί, τῷ	
A.	τίνα	τί		τινά	τι
<i>Dual.</i>					
N. A.	τίνε			τινέ	
G. D.	τίνων			τινοῖν	
<i>Plural.</i>					
N.	τίνες	τίνα		τινές	τινά
G.	τίνων			τινῶν	
D.	τίσι			τισί	
A.	τίνας	τίνα		τινάς	τινά

For the indefinite plural *τινά* there is a form *ἄττα* (Ionic *ἄσσα*).

NOTE 1. *Οὗτις* and *μήτις*, poetic for *οὐδεὶς* and *μηδεὶς*, *no one*, are declined like *τις*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). The indefinites *τις* and *τι* seldom occur with an accent, as they are enclitic (§ 27). The Ionic has *τέο* and *τεῦ* for *τοῦ*, *τέῳ* for *τῷ*, *τέων* for *τίνων*, and *τέοισι* for *τίσι*; also the same forms as enclitics for *του, τῷ, &c.*

§ 85. The indefinite *δεῖνα, such a one*, is sometimes indeclinable, and is sometimes declined as follows:—

	<i>Singular.</i>	<i>Plural.</i>
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

## Relative Pronouns.

§ 86. The *relative* pronouns are *ὅς, ἥ, ὅ, who*, and *ὅστις, ἥτις, ὅ τι, whoever*. They are thus declined:—

<i>Singular.</i>				<i>Dual.</i>			<i>Plural.</i>			
N.	ὅς	ἥ	ὅ	N. A.	δέ	δέ	N.	οἱ	αἱ	ἃ
G.	οὗ	ἥς	οὗ				G.	ἧν	ἧν	ἧν
D.	ᾧ	ἧ	ᾧ				D.	οἷς	αἰς	οἷς
A.	ὃν	ἣν	ὅ				A.	οὓς	ἄς	ἃ

*Singular.*

N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
D.	ᾧτινι, ὅτῳ	ἧτινι	ᾧτινι, ὅτῳ
A.	ὃντινα	ἣντινα	ὅ τι

*Dual.*

N. A.	δτινε	διτινε	διτινε
G. D.	οὐντινοιν	αἰντινοιν	οὐντινοιν

*Plural.*

N.	οἷτινες	αἷτινες	ἃτινα
G.	ἧντινων, ὅτων	ἧντινων	ἧντινων, ὅτων
D.	οἷστίσι, ὅτοισι	αἷστίσι	οἷστίσι, ὅτοισι
A.	οὓστινας	ἄστινας	ἃτινα

NOTE 1. *ὅστις* is compounded of the relative *ὅς* and the indefinite *τις*, and is called the *indefinite* relative. Each part is declined separately. (See § 28, N. 3.) It has a form *ἅττα* (Ionic *ἄσσα*) for *ἃτινα* in the plural, corresponding to *ἅττα* for *τινά* (§ 84). *ὅ τι* is thus written (sometimes *ὅ, τι*) to distinguish it from *ὅτι*, *that*.

NOTE 2. Homer has *δου, ἔης*, for *οὗ, ἥς*. The following are the peculiar Homeric forms of *ὅστις*:—

<i>Singular.</i>			<i>Plural.</i>	
N.	ὅτις	ὅ τι		ἄσσα
G.	ὄτεν, ὄττεο, ὄττεν		ὄττεων	
D.	ὄτεφ		ὀτέοισι	
A.	ὄτινα	ὅ τι	ὄτινας	ἄσσα

Herodotus has *ὄτεν, ὄτεφ, ὄττεων, ὀτέοισι*, and *ἄσσα*.



## PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important :—

<i>Interrogative.</i>	<i>Indefinite.</i>	<i>Demonstrative.</i>	<i>Relative.</i>
πόσος; <i>how much?</i> quantus?	ποσός, of a certain quantity.	(τόσος), τοσόςδε, τοσοῦτος, so much, tantus.	ὅσος, ὅπόσος, as much, as many, quantus.
ποιός; of what kind? qualis?	ποιός, of a certain kind.	(ταῖος), τοιόςδε, τοιοῦτος, such, talis.	οἷος, ὁποῖος, of which kind, [such] as, qualis.
πῆλικος; <i>how old?</i> <i>how large?</i>	πῆλικος, of a certain age or size.	(τῆλικος), τῆλικόςδε, τῆλικοῦτος, so old or so large.	ἡλικος, ὁπῆλικος, of which age or size, [as old] as, [as large] as.
πότερος; <i>which of the two?</i>	πότερος (or ποτερός), one of two (rare).	ἐτερος, the one or the other (of two).	ὁπότερος, which ever of the two.

The pronouns τίς, τις, &c., form a corresponding series :—

τίς, <i>who?</i>	τις, <i>any one.</i>	ὅδε, οὗτος, <i>this, this one.</i>	ὅς, ὅστις, <i>who, which.</i>
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NOTE. Τόσος and ταῖος seldom occur in Attic prose, τῆλικός never. Τοσόςδε, τοιόςδε, and τῆλικόςδε are declined like τόσος and ταῖος; as τοσόςδε, τοσήδε, τοσόνδε, &c.,—τοιόςδε, τοιάδε (ā), τοιόνδε. (See § 28, N. 3.) Τοσοῦτος, τοιοῦτος, and τῆλικοῦτος are declined like οὗτος (omitting the first τ in τοῦτου, τοῦτο, &c.), except that the neuter singular has ο or ον; as τοιοῦτος, τοιαῦτη, τοιοῦτο or τοιοῦτον; gen. τοιούτου, τοιαύτης, &c.

2. Certain *pronominal adverbs* correspond like the adjectives given above. Such are the following :—

<i>Interrogative.</i>	<i>Indefinite.</i>	<i>Demonstrative.</i>	<i>Relative.</i>
ποῦ; <i>where?</i>	πού, <i>somewhere.</i>	ἐνθα, ἐνταῦθα, ἐκεῖ, <i>there.</i>	οὗ, ὅπου, <i>where.</i>
πῇ; <i>which way?</i> <i>how?</i>	πῇ, <i>some way,</i> <i>some how.</i>	(τῇ), τῇδε, ταύτη, <i>this way, thus.</i>	ῇ, ὅπῃ, <i>which way, as.</i>

ποῖ; <i>whither?</i>	ποῖ, <i>to some place.</i>	ἐκεῖσε, <i>thither.</i>	οἱ, ὅποι, <i>whither.</i>
πόθεν; <i>whence?</i>	ποθεν, <i>from some place.</i>	(τόθεν), ἐνθεν, ἐκεῖθεν, <i>thence.</i>	θεν, ὁπόθεν, <i>whence.</i>
πῶς; <i>how?</i>	πῶς, <i>in some way, somehow.</i>	ὥς, ὥδε, οὕτως, <i>thus.</i>	ἣ, ὅπῃ, <i>in which way, as.</i>
πότε; <i>when?</i>	πότε, <i>at some time.</i>	τότε, <i>then.</i>	ότε, ὁπότε, <i>when.</i>

NOTE. The *indefinite* adverbs are all enclitic (§ 27).

## VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit*. (See § 199.)

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

The first four moods, as opposed to the *infinitive*, are called *finite* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice.

2. The present, perfect, future, and future perfect indicative are called *primary* tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second*

future (passive). Very few verbs have both these and the *first* (or the ordinary) aorist, perfect, &c.; and in such cases the two forms usually differ in meaning.

§ 91. There are three *persons*, the first, second, and third; and three *numbers* (as in nouns), the singular, dual, and plural.

§ 92. The *principal parts* of a Greek verb are the present, future, aorist, and perfect indicative active, and the perfect and aorist passive; as λύω, *to loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

In deponent verbs they are the present, future, perfect, and aorist indicative; as βούλομαι, *to wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην; γίνομαι, *to become*, γενήσομαι, γεγέννημαι, ἐγενόμην. So ἔρχομαι, *to go*, ἐλεύσομαι, ἐλήλυθα, ἦλθον.

NOTE. These parts are chosen because they show all the important tense-formations, even in an irregular verb. It will be seen from the indicative of λύω (§ 96), that there is one stem λυ- belonging to the present and imperfect, which appears (with the prefix λε-) as λελυ- in the perfect passive and middle; that there is a second form λυσ- belonging to the future active and middle, which appears (with a prefix ε-) as ἐλυσ- in the aorist active and middle; that there is a third form λελυκ- belonging to the perfect and pluperfect active; and that there is a fourth form λυθ-, which appears in the aorist passive as ἐλυθ- and in the future passive as λυθσ-. These are the four principal *tense-stems*, of which a complete table is given in § 111.

§ 93. There are two principal classes of Greek verbs, verbs in ω, and verbs in μι.

NOTE. As most verbs end in ω, many rules are given under verbs in ω which apply equally well to those in μι.

#### CONJUGATION OF VERBS IN Ω.

§ 94. The principal stem of a verb in ω is found by dropping ω of the present indicative active. Those whose stem ends in a vowel are called *pure* verbs; those whose stem ends in a mute are called *mute* verbs; those whose stem ends in a liquid are called *liquid* verbs. Thus, φιλέω, λέγω, στέλλω.

NOTE. It often happens, especially in mute and liquid verbs, that

some of the tenses are formed from a stem different from that of the present. Thus, in the examples below (§ 96), the stem of *λείπω* (*λειπ-*) appears in its two other forms *λιπ-* and *λοιπ-*, and that of *στέλλω* (*στελλ-*) in its two forms *στελ-* and *σταλ-*. (See §§ 108, 109.)

§ 95. 1. The following synopsis contains all the tenses of *λύω*, *to loose*, with the second aorist active and middle and the second perfect and pluperfect active of *λείπω*, *to leave*, and the second aorist and second future passive of *στέλλω*, *to send*. No single verb has all these tenses.

*Active Voice.*

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	λύω	λύω	λύοιμι	λθε	λύειν	λύων
Imp.	ἔλυον					
Fut.	λύσω		λύσοιμι		λύσαι	λύσων
Aor.	ἔλυσα	λύσω	λύσαιμι	λθσον	λύσαι	λύσας
Perf.	ἔλυκα	ἔλυκα	ἔλυκοιμι	ἔλυκε	ἔλυκίναί	ἔλυκός
Plup.	ἔλελύκειν					
2 Aor.	ἔλιπον	λίπω	λίποιμι	λίπε	λίπειν	λίπών
2 Perf.	ἔλοιπα	ἔλοιπα	ἔλοιποιμι	ἔλοιπε	ἔλοιπείναι	ἔλοιπός
2 Plup.	ἔλελοιπεν					

*Middle Voice.*

Pres.	λύομαι	λύμαι	λυοίμην	λύου	λύεσθαι	λύόμενος
Imp.	ἐλύομην					
Fut.	λύσομαι		λυσοίμην		λύσεσθαι	λυσόμενος
Aor.	ἐλυσάμην	λύσωμαι	λυσάμην	λύσαι	λύσασθαι	λυσάμενος
Perf.	ἔλυμαι	ἔλυμένος	ἔλυμένος	ἔλυσο	ἔλύσθαι	ἔλυμένος
		ῶ	είην			
Plup.	ἔλελύμην					
2 Aor.	ἐλιπόμην	λίπωμαι	λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

*Passive Voice.*

Pres.	} <i>Same as middle</i>					
Imp.						
Fut.	λυθήσομαι		λυθησοίμην		λυθήσεσθαι	λυθησόμενος
Aor.	ἐλύθη	λυθῶ	λυθείην	λύθητι	λυθῆναι	λυθείς
Perf.	} <i>Same as middle</i>					
Plup.						
F. Per.	ἔλυσομαι		ἔλυσοίμην		ἔλύσεσθαι	ἔλυσόμενος
2 Fut.	σταλήσομαι		σταλησοίμην		σταλήσεσθαι	σταλησόμενος
2 Aor.	ἐστάλη	σταλῶ	σταλείην	στάλητι	σταλῆναι	σταλείς

2. The following table shows the meaning of each tense of λύω in the indicative, imperative, infinitive, and participle of the active voice :—

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imp.	<i>I was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To loose (fut.).</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou.</i>	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>	(§ 202, 2, N. 1.)	<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The meaning of each tense of the middle can be seen by adding the words *for myself, for thyself, &c.*, to the meaning of the corresponding active form.

In the passive the tenses are changed merely to suit that voice; as *I am loosed, I was loosed, I shall be loosed, I have been loosed, &c.* The future perfect passive means *I shall have been loosed* (i. e. before some future event referred to).

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms :—

Λύωμεν (or λύσωμεν) αὐτόν, *let us loose him*; μὴ λύῃς αὐτόν, *do not loose him*. Ἐὰν λύω (or λύσω) αὐτόν, χαρήσει, *if I (shall) loose him, he will rejoice*. Ἐρχομαι, ἵνα αὐτόν λύω (or λύσω), *I am coming that I may loose him*. Εἴθε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him*. Εἰ λύοιμι (or λύσαιμι) αὐτόν, χαίροι ἄν, *if I should loose him, he would rejoice*. Ἦλθον ἵνα αὐτόν λύοιμι (or λύσαιμι), *I came that I might loose him*. Εἶπον ὅτι αὐτόν λύοιμι, *I said that I was loosing him*; εἶπον ὅτι αὐτόν λύσαιμι, *I said that I had loosed him*; εἶπον ὅτι αὐτόν λύσοιμι, *I said that I would loose him*. For the difference between the present and aorist, see § 202, 1; for the perfect, see § 202, 2.

§ 96. The regular verb λύω, and the tenses of λείπω and στέλλω which are included in the synopsis, are thus inflected :—

## I. Λύω, to loose.

*Indicative Active.*

		Sing.	Dual.	Plural.
1. λυ Present.	{ 1.	λύω		λύομεν
	2.	λύεις	λύετον	λύετε
	3.	λύει	λύετον	λύουσι
Imperf.	{ 1.	ἔλυον		ἐλύομεν
	2.	ἔλυες	ἐλύετον	ἐλύετε
	3.	ἔλυε	ἐλύετην	ἔλυον
2. λυσ Future.	{ 1.	λύσω		λύσομεν
	2.	λύσεις	λύσετον	λύσετε
	3.	λύσει	λύσετον	λύσουσι
Aorist.	{ 1.	ἔλυσα		ἐλύσαμεν
	2.	ἔλυσας	ἐλύσατον	ἐλύσατε
	3.	ἔλυσε	ἐλυσάτην	ἔλυσαν
3. λελυκ Perfect.	{ 1.	λέλυκα		λελύκαμεν
	2.	λέλυκας	λελύκατον	λελύκατε
	3.	λέλυκε	λελύκατον	λελύκασι
Pluperf.	{ 1.	ἐλελύκειν		ἐλελύκειμεν
	2.	ἐλελύκεις	ἐλελύκειτον	ἐλελύκειτε
	3.	ἐλελύκει	ἐλελυκείτην	ἐλελύκεισαν or ἐλελύκεσαν

*Subjunctive Active.*

/ Present.	{ 1.	λύω		λύωμεν
	2.	λύης	λύητον	λύητε
	3.	λύη	λύητον	λύωσι
2 Aorist.	{ 1.	λύσω		λύσωμεν
	2.	λύσης	λύσητον	λύσητε
	3.	λύσῃ	λύσητον	λύσωσι
3 Perfect.	{ 1.	λελύκω		λελύκωμεν
	2.	λελύκης	λελύκητον	λελύκητε
	3.	λελύκῃ	λελύκητον	λελύκωσι

*Optative Active.*

		Sing.	Dual.	Plural.
Present.	1.	λύοιμι		λύοιμεν
	2.	λύοις	λύοιτον	λύοιτε
	3.	λύοι	λυοίτην	λύοιεν
Future.	1.	λύσοιμι		λύσοιμεν
	2.	λύσοις	λύσοιτον	λύσοιτε
	3.	λύσοι	λυσοίτην	λύσοιεν
Aorist.	1.	λύσαιμι		λύσαιμεν
	2.	λύσαις, λύσειας	λύσαιτον	λύσαιτε
	3.	λύσαι, λύσειε	λυσαίτην	λύσαιεν, λύσειας
Perfect.	1.	λελύκοιμι		λελύκοιμεν
	2.	λελύκοις	λελύκοιτον	λελύκοιτε
	3.	λελύκοι	λελυκοίτην	λελύκοιεν

*Imperative Active.*

Present.	2.	λύε	λύετον	λύετε
	3.	λύετω	λυέτων	λυέτωσαν or λυόντων
Aorist.	2.	λύσον	λύσᾱτον	λύσατε
	3.	λυσάτω	λυσάτων	λυσάτωσαν or λυσάντων
Perfect.	2.	λέλυκε	λελύκετον	λελύκετε
	3.	λελυκέτω	λελυκέτων	λελυκέτωσαν

*Infinitive Active.*

Present.	λύειν	Aorist.	λύσαι
Future.	λύσειν	Perfect.	λελυκέναι

*Participle Active.*

Present.	λύων, λύουσα, λύον
Future.	λύσων, λύσουσα, λύσον
Aorist.	λύσας, λύσασα, λύσαν
Perfect.	λελυκώς, λελυκυῖα, λελυκός

*Indicative Middle.*

		Sing.	Dual.	Plural.
Present.	1.	λύομαι		λυνόμεθα
	2.	λύῃ, λύει	λύεσθον	λύεσθε
	3.	λύεται	λύεσθον	λύονται
Imperf.	1.	ἐλυόμην		ἐλυνόμεθα
	2.	ἐλύου	ἐλύεσθον	ἐλύεσθε
	3.	ἐλύετο	ἐλυνέσθην	ἐλύοντο
Future.	1.	λύσομαι		λυσόμεθα
	2.	λύσῃ, λύσει	λύσεσθον	λύσεσθε
	3.	λύσεται	λύσεσθον	λύσονται
Aorist.	1.	ἐλυσάμην		ἐλυσάμεθα
	2.	ἐλύσω	ἐλύσασθον	ἐλύσασθε
	3.	ἐλύσατο	ἐλυσάσθην	ἐλύσαντο
Perfect.	1.	λέλυμαι		λελύμεθα
	2.	λέλυσαι	λέλυσθον	λέλυσθε
	3.	λέλυνται	λέλυσθον	λέλυνται
Pluperf.	1.	ἐλελύμην		ἐλελύμεθα
	2.	ἐλέλυσσο	ἐλέλυσθον	ἐλέλυσθε
	3.	ἐλέλυτο	ἐλελύσθην	ἐλέλυτο

*Subjunctive Middle.*

Present.	1.	λύωμαι		λυνώμεθα
	2.	λύῃ	λύησθον	λύησθε
	3.	λύηται	λύησθον	λύωνται
Aorist.	1.	λύσωμαι		λυσώμεθα
	2.	λύσῃ	λύσησθον	λύσησθε
	3.	λύσῃται	λύσησθον	λύσωνται
Perfect.	1.	λελυμένος ὦ		λελυμένοι ὦμεν
	2.	λελυμένος ᾗς	λελυμένοι ᾗτον	λελυμένοι ᾗτε
	3.	λελυμένος ᾗ	λελυμένοι ᾗτον	λελυμένοι ὦσι



*Optative Middle.*

		Sing.	Dual.	Plural.
Present.	{ 1.	λυοίμην		λυοίμεθα
	2.	λύοιο	λύοισθον	λύοισθε
	3.	λύοιτο	λυοίσσθην	λύοιντο
Future.	{ 1.	λυσοίμην		λυσοίμεθα
	2.	λύσοιο	λύσοισθον	λύσοισθε
	3.	λύσοιτο	λυσοίσσθην	λύσοιντο
Aorist.	{ 1.	λυσαίμην		λυσαίμεθα
	2.	λύσαιο	λύσαισθον	λύσαισθε
	3.	λύσαιτο	λυσαίσσθην	λύσαιντο
Perfect.	{ 1.	λελυμένος εἶην		λελυμένοι εἴημεν
	2.	λελυμένος εἶης	λελυμένος εἴητον	λελυμένοι εἴητε
	3.	λελυμένος εἶη	λελυμένος εἴητην	λελυμένοι εἴησαν

*Imperative Middle.*

Present.	{ 2.	λύου	λύεσθον	λύεσθε
	3.	λύεσθω	λύεσθων	λύεσθωσαν or λυέσθων
Aorist.	{ 2.	λῦσαι	λύσασθον	λύσασθε
	3.	λυσάσθω	λυσάσθων	λυσάσθωσαν or λυσάσθων
Perfect.	{ 2.	λέλυσο	λέλυσθον	λέλυσθε
	3.	λελύσθω	λελύσθων	λελύσθωσαν or λελύσθων

*Infinitive Middle.*

Present.	λύεσθαι	Aorist.	λῦσασθαι
Future.	λύσεσθαι	Perfect.	λελύσθαι

*Participle Middle.*

Present.	λυόμενος, -η, -ον	Aorist.	λυσάμενος, -η, -ον
Future.	λυσόμενος, -η, -ον	Perfect.	λελυμένος, -η, -ον

Present, Imperfect, Perfect, and Pluperfect Passive, same as in Middle.

*Indicative Passive.*

	Singular.	Dual.	Plural.
Future.	1. λυθήσομαι		λυθησόμεθα
	2. λυθήσῃ, λυθήσει	λυθήσεσθον	λυθήσεσθε
	3. λυθήσεται	λυθήσεσθον	λυθήσονται
Aorist.	1. ἐλύθη		ἐλύθημεν
	2. ἐλύθης	ἐλύθητον	ἐλύθητε
	3. ἐλύθη	ἐλυθήτην	ἐλύθησαν
Future Perfect.	1. λελύσομαι		λελυσόμεθα
	2. λελύσῃ, λελύσει	λελύσεσθον	λελύσεσθε
	3. λελύσεται	λελύσεσθον	λελύσονται

*Subjunctive Passive.*

Aorist.	1. λυθῶ		λυθῶμεν
	2. λυθῇς	λυθήτον	λυθήτε
	3. λυθῇ	λυθήτων	λυθῶσι

*Optative Passive.*

Future.	1. λυθησοίμην		λυθησοίμεθα
	2. λυθήσοιο	λυθήσοισθον	λυθήσοισθε
	3. λυθήσοιτο	λυθησοίσθην	λυθήσοιντο
Aorist.	1. λυθείην		λυθείημεν, λυθείμεν
	2. λυθείης	λυθείητον, λυθείτον	λυθείητε, λυθείτε
	3. λυθείη	λυθείητην, λυθείτην	λυθείησαν, λυθείην
Future Perfect.	1. λελυσοίμην		λελυσοίμεθα
	2. λελύσοιο	λελύσοισθον	λελύσοισθε
	3. λελύσοιτο	λελυσοίσθην	λελύσοιντο

*Imperative Passive.*

Aorist.	2. λύθητι	λύθητον	λύθητε
	3. λυθήτω	λυθήτων	λυθήτωσαν or λυθέντων

*Infinitive Passive.*

Future.	λυθήσεσθαι	Aorist.	λυθῆναι	Fut. Perf.	λελύσεσθαι
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*Participle Passive.*

Fut.	λυθησόμενος	Aor.	λυθείς (§ 68)	Fut. Perf.	λελυσόμενος
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## II. Λεῖπω, to leave.

*Indicative Active.*

		Sing.	Dual.	Plural.
2 Aorist.	{ 1.	ἔλιπον		ἐλίπομεν
	{ 2.	ἔλιπες	ἐλίπετον	ἐλίπετε
	{ 3.	ἔλιπε	ἐλίπέτην	ἔλιπον
2 Perfect.	{ 1.	λέλοιπα		λελοίπαμεν
	{ 2.	λέλοιπας	λελοίπατον	λελοίπατε
	{ 3.	λέλοιπε	λελοίπατον	λελοίπασι
2 Pluperf.	{ 1.	ἐλελοίπειν		ἐλελοίπειμεν
	{ 2.	ἐλελοίπεις	ἐλελοίπειτον	ἐλελοίπετε
	{ 3.	ἐλελοίπει	ἐλελοιπέιτην	ἐλελοίπεσαν or ἐλελοίπεσαν

*Subjunctive Active.*

2 Aorist.	{ 1.	λίπω		λίπομεν
	{ 2.	λίπῃς	λίπητον	λίπητε
	{ 3.	λίπῃ	λίπητον	λίπωσι
2 Perfect.	{ 1.	λελοίπω		λελοίπομεν
	{ 2.	λελοίπῃς	λελοίπητον	λελοίπητε
	{ 3.	λελοίπῃ	λελοίπητον	λελοίπωσι

*Optative Active.*

2 Aorist.	{ 1.	λίπομι		λίπομεν
	{ 2.	λίποις	λίποιτον	λίποιτε
	{ 3.	λίποι	λιποίτην	λίποιεν
2 Perfect.	{ 1.	λελοίπομι		λελοίπομεν
	{ 2.	λελοίποις	λελοίποιτον	λελοίποιτε
	{ 3.	λελοίποι	λελοιποίτην	λελοίποιεν

*Imperative Active.*

2 Aorist.	{ 2.	λίπε	λίπετον	λίπετε
	{ 3.	λιπέτω	λιπέτων	λιπέτωσαν or λιπόντων
2 Perfect.	{ 2.	λέλοιπε	λελοίπετον	λελοίπετε
	{ 3.	λελοιπέτω	λελοιπέτων	λελοιπέτωσαν

*Infinitive Active.*

2 Aorist. λιπεῖν                      2 Perfect. λελοιπῆναι

*Participle Active.*

2 Aorist. λιπών, λιπούσα, λιπόν

2 Perfect. λελοιπώς, λελοιπυῖα, λελοιπός

*Indicative Middle.*

2 Aorist.	{	1. λιπόμην		ἐλιπόμεθα
		2. εἶπον	ἐλίπεσθον	ἐλίπεσθε
		3. εἶπετο	ἐλίπέσθην	ἐλίποντο

*Subjunctive Middle.*

2 Aorist.	{	1. λίπωμαι		λίπώμεθα
		2. λίπη	λίπησθον	λίπησθε
		3. λίπηται	λίπησθον	λίπωνται

*Optative Middle.*

2 Aorist.	{	1. λιποίμην		λιποίμεθα
		2. λίποιο	λίποισθον	λίποισθε
		3. λίποιτο	λίποισθην	λίπωντο

*Imperative Middle.*

2 Aorist.	{	2. λιπού	λίπεσθον	λίπεσθε
		3. λιπέσθω	λιπέσθων	λιπέσθωσαν or λιπέσθων

*Infinitive.*

2 Aorist. λιπέσθαι

*Participle.*

λιπόμενος, -η, -ον

III. Στέλλω, *to send*.*Indicative Passive.*

	Sing.	Dual	Plural
2 Fut.	1. σταλήσομαι		σταλησόμεθα
	2. σταλήσῃ, σταλήσει	σταλήσεσθον	σταλήσεσθε
	3. σταλήσεται	σταλήσεσθον	σταλήσονται
2 Aor.	1. ἐστάλην		ἐστάλημεν
	2. ἐστάλης	ἐστάλητον	ἐστάλητε
	3. ἐστάλη	ἐσταλήτην	ἐστάλησαν

*Subjunctive Passive.*

2 Aor.	1. σταλῶ		σταλῶμεν
	2. σταλῇς	σταλήτον	σταλήτε
	3. σταλῇ	σταλήτον	σταλῶσι

*Optative Passive.*

2 Fut.	1. σταλησοίμην		σταλησοίμεθα
	2. σταλήσοιο	σταλήσοισθον	σταλήσοισθε
	3. σταλήσοιτο	σταλησοίσθην	σταλήσουντο
2 Aor.	1. σταλείην		σταλείημεν, σταλείμεν
	2. σταλείης	σταλείητον, σταλείτον	σταλείητε, σταλείτε
	3. σταλείη	σταλείήτην, σταλείτην	σταλείησαν, σταλείεν

*Imperative Passive.*

2 Aor.	2. στάληθι	στάλητον	στάλητε
	3. σταλήτω	σταλήτων	σταλήτωσαν οἱ σταλίντων

*Infinitive Passive.*

2 Future.	σταλήσεσθαι	2 Aorist.	σταλῆναι
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*Participle Passive.*

2 Future.	σταλησόμενος, -η, -ον	2 Aorist.	σταλείς, -είσα, -έν
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§ 97. The future and aorist active and middle of φαίνω (*φαν-*), *to show*, exhibits the peculiar formation of these tenses in liquid verbs (§ 94).

The futures are contracted like the present of φάλλω (§ 123); thus, φανέω, φανῶ; φανέομαι, φανοῦμαι. See §§ 120, 121.

*Indicative Active.*

		Sing.	Dual.	Plural.
Future.	1.	φανῶ		φανοῦμεν
	2.	φανεῖς	φανεῖτον	φανεῖτε
	3.	φανεῖ	φανεῖτον	φανοῦσι
Aorist.	1.	ἔφηνα		ἐφήναμεν
	2.	ἔφηνας	ἐφήνατον	ἐφήνατε
	3.	ἔφηνε	ἐφηνάτην	ἔφηναν

*Subjunctive Active.*

Aorist.	1.	φήνω		φήνωμεν
	2.	φήνης	φήνητον	φήνητε
	3.	φήνη	φήνητον	φήνωσι

*Optative Active.*

Future.	1.	φανοῖμι, -οίην		φανοῖμεν, -οίημεν
	2.	φανοῖς, -οίης	φανοῖτον, -οίητον	φανοῖτε, -οίητε
	3.	φανοί, -οίη	φανοίτην, -οιήτην	φανοίεν, -οίησαν
Aorist.	1.	φήναιμι		φήναιμεν
	2.	φήναις, φήνειας	φήναιτον	φήναιτε
	3.	φήναι, φήνειε	φήναίτην	φήναιεν, φήνειαν

*Imperative Active.*

Aorist.	2.	φήνον	φήνατον	φήνατε
	3.	φηνάτω	φηνάτων	φηνάτωσαν or φηνάντων

*Infinitive Active.*

Future.	φανεῖν	Aorist.	φῆναι
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*Participle Active.*

Future.	φανῶν, φανοῦσα, φανοῦν	Aorist.	φῆνᾰς, φῆνᾰσα, φῆνᾰν
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*Indicative Middle.*

		Sing.	Dual.	Plural.
Future.	{ 1.	φανούμαι		φανούμεθα
	2.	φανῇ, φανεί	φανείσθον	φανείσθε
	3.	φανείται	φανείσθον	φανούνται
Aorist.	{ 1.	έφηνάμην		έφηνάμεθα
	2.	έφήνω	έφήρασθον	έφήρασθε
	3.	έφήνατο	έφηνάσθην	έφήναντο

*Subjunctive Middle.*

Aorist.	{ 1.	φήνωμαι		φήνώμεθα
	2.	φήνη	φήνησθον	φήνησθε
	3.	φήνηται	φήνησθον	φήνωνται

*Optative Middle.*

Future.	{ 1.	φανοίμην		φανοίμεθα
	2.	φανοίω	φανοίσθον	φανοίσθε
	3.	φανοίτο	φανοίσθην	φανοίντο
Aorist.	{ 1.	φηναίμην		φηναίμεθα
	2.	φήναιο	φήναισθον	φήναισθε
	3.	φήναιτο	φηναίσθην	φήναντο

*Imperative Middle.*

Aorist.	{ 2.	φήναι	φήρασθον	φήρασθε
	3.	φηνάσθω	φηνάσθων	φηνάσθωσαν or φηνάσθων

*Infinitive Middle.*

Future.	φανείσθαι	Aorist.	φήρασθαι
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*Participle Middle.*

Future.	φανούμενος, -η, -ον	Aorist.	φηνάμενος, -η, -ον
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*Periphrastic Forms.*

§ 98. 1. All verbs whose stems end in a consonant form the *third person plural* of the perfect and pluperfect indicative passive and middle by the perfect participle and *είσι* and *ῆσαν*, the present and imperfect of *εἰμί*, to be (§ 129).

These tenses of *τρίβω* (stem *τριβ-*), *to rub*, *πλέκω* (*πλεκ-*), *to weave*, *πείθω* (*πειθ-*), *to persuade*, and *στέλλω* (*στελλ-*, *στέλ-*, *σταλ-*), *to send*, are thus inflected:—

*Perfect Indicative.*

S.	1. <i>τέτριμμαι</i>	<i>πέπλεγμαι</i>	<i>πέπεισμαι</i>	<i>ἔσταλμαι</i>
	2. <i>τέτριψαι</i>	<i>πέπλεξαι</i>	<i>πέπεισαι</i>	<i>ἔσταλσαι</i>
	3. <i>τέτριπται</i>	<i>πέπλεκται</i>	<i>πέπεισται</i>	<i>ἔσταλται</i>
D.	2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>ἔσταλθον</i>
	3. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>ἔσταλθον</i>
P.	1. <i>τετρίμμεθα</i>	<i>πεπλέγμεθα</i>	<i>πεπείσμεθα</i>	<i>ἐστάλμεθα</i>
	2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>	<i>ἔσταλθε</i>
	3. <i>τετριμμένοι εἰσὶ</i>	<i>πεπλεγμένοι εἰσὶ</i>	<i>πεπεισμένοι εἰσὶ</i>	<i>ἐσταλμένοι εἰσὶ</i>

*Perfect Subjunctive and Optative.*

Subj.	<i>τετριμμένος ᾧ</i>	<i>πεπλεγμένος ᾧ</i>	<i>πεπεισμένος ᾧ</i>	<i>ἐσταλμένος ᾧ</i>
Opt.	<i>τετριμμένος εἴην</i>	<i>πεπλεγμένος εἴην</i>	<i>πεπεισμένος εἴην</i>	<i>ἐσταλμένος εἴην</i>

*Perfect Imperative.*

S.	2. <i>τέτριψο</i>	<i>πέπλεξο</i>	<i>πέπεισο</i>	<i>ἔσταλσο</i>
	3. <i>τετρίφθω</i>	<i>πεπλέχθω</i>	<i>πεπείσθω</i>	<i>ἐστάλθω</i>
D.	2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>	<i>ἔσταλθον</i>
	3. <i>τετρίφθων</i>	<i>πεπλέχθων</i>	<i>πεπείσθων</i>	<i>ἐστάλθων</i>
P.	2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>	<i>ἔσταλθε</i>
	3. <i>τετρίφθωσαν</i> <i>οἱ τετρίφθων</i>	<i>πεπλέχθωσαν</i> <i>οἱ πεπλέχθων</i>	<i>πεπείσθωσαν</i> <i>οἱ πεπείσθων</i>	<i>ἐστάλθωσαν</i> <i>οἱ ἐστάλθων</i>

*Perfect Infinitive.*

<i>τετριῦθαι</i>	<i>πεπλέχθαι</i>	<i>πεπείσθαι</i>	<i>ἐστάλθαι</i>
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*Perfect Participle.*

<i>τετριμμένος</i>	<i>πεπλεγμένος</i>	<i>πεπεισμένος</i>	<i>ἐσταλμένος</i>
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*Pluperfect Indicative.*

S.	1. ἐτετρίμμην	ἐπεπλέγμην	ἐπεπείσμην	ἐστάλμην
	2. ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3. ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2. ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3. ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἐστάλθην
P.	1. ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐστάλμεθα
	2. ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3. τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

NOTE. The regular third person plural in these tenses (τετριβ-νται, πεπλεκ-νται, &c., like λέλυν-ται) could not be pronounced. The other variations from the corresponding forms of λύω arise from ordinary euphonic changes, which are all explained in § 16, 1, 2, 3, and 4. The regular endings (§ 112, § 117, 1, § 118) are added to the root of the tense (§ 113) with the necessary changes.

2. The perfect subjunctive and optative of the passive and middle is always formed by the perfect participle and *ᾷ* or *ῆν*, the subjunctive and optative of *εἰμί*. Similar forms are sometimes used in the active voice, instead of the forms in *ω* and *οιμι*.

NOTE. Even the perfect and pluperfect indicative are sometimes expressed by the participle and *εἰμί*. A similar periphrasis for the future perfect active is often necessary, as this tense is found in very few verbs; as *τοῦτο ἐγνώκοτες ἐσόμεθα*, *we shall have learned this*.

3. A periphrastic future is sometimes formed by *μέλλω* and the present or future (seldom the aorist) infinitive; as *μέλλομεν τοῦτο ποιεῖν* (or *ποιήσκειν*), *we are about to do this*. (See § 202, 3, Note.)

## AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i. e. *increase*) at the beginning.

2. Augment is either *syllabic* or *temporal*. The syllabic augment prefixes a syllable to verbs beginning with a *consonant*. The temporal augment lengthens the first syllable of verbs beginning with a *vowel*.

## Syllable Augment.

§ 100. Most verbs beginning with a consonant augment the imperfect and aorist by prefixing *ε*. E. g.

Λύω, ἔλυον, ἔλυσα; γράφω, ἐγραφόμην, ἐγραψάμην; ρίπτω, ἔρριπτον, ἔρριψα (15, 2).

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect by prefixing that consonant followed by *ε*. This is called *reduplication*. E. g.

Λύω, λέ-λυκα, λέ-λυμαι, λε-λυκέναι, λε-λυκώς, λε-λυμένος; γράφω, γέ-γραφα, γε-γράφθαι. So θύω, τέ-θυκα (§ 17, 2); φαίνω (φαν-), πέ-φασμαι (§ 113, N. 2); χαίνω, κέ-χρηνα.

2. The pluperfect of these verbs is augmented by prefixing *ε* to the reduplication; as λέλυκα, ἐλελύκειν.

NOTE 1. A few verbs take *ει* instead of the reduplication; as εἴληφα, εἴληχα (from λαμβάνω, λαγχάνω).

NOTE 2. The pluperfect may omit the additional augment; as λέλυκα, plu. λελύκειν.

3. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ, have the simple augment *ε* in the perfect, future perfect, and pluperfect. E. g.

Στέλλω, ἔσταλκα, ἐστάλκειν; ζητέω, ἐζήτηκα; ψεύδω, ἔψευσμαι, ἐψευσμένος; ρίπτω, ἔρριμμαι, ἐρρίφθαι (for ρρ see § 15, 2).

NOTE. Verbs beginning with γν, and some others beginning with a mute and a liquid, take *ε* instead of the reduplication; as γνωρίζω, ἐγνώρικα; γινώσκω (γνο-), ἔγνωκα; but κλείω, κέκλεικα (regularly).

## Temporal Augment.

§ 102. 1. Verbs beginning with a *short vowel* are augmented in all tenses by lengthening that vowel. If the initial vowel is long, it remains so; but *ä* and *ā* are both changed to η. E. g.

\*Αγώ, ἤγον, ἤχα, ἤγμαι, ἤχθην; ἐλαύνω, ἤλαυνον; ὀνειδίζω, ὤνειδίζον; ὑβρίζω (ῡ), ὑβρίσθην (ῡ); ἀκολουθέω, ἠκολούθησα, ἠκολούθηκα, ἠκολούθηκέναι, ἠκολουθηκώς; ὀρθόω, ὥρθωσα, ὥρθωμαι; αἴσσω (ā), ἤτιξα.

NOTE. Βούλομαι, *to wish*, δύναμαι, *to be able*, and μέλλω, *to intend*, may add the temporal augment to the syllabic; as ἐβουλόμεν or ἡβουλόμεν; ἐβουλήθην or ἡβουλήθην; ἐδυνάμην or ἡδυνάμην; ἔμελλον or ἡμελλον.

2. Verbs beginning with a *diphthong* receive the temporal augment on the first vowel of the diphthong. E. g.

Αἰτέω, ἤτησα; οἰκέω, ὤκησα, ὤκημένος; εὐχομαι, ἠύχόμην.

NOTE. Ον is never augmented, and ει very seldom.

§ 103. Some verbs beginning with a vowel take the syllabic augment as if they began with a consonant. When ε follows the augment, εε is contracted into ει. E. g.

ὠθέω (stem ωθ-), *to push*, ὤσσα, ὤσσομαι, ὤσσθην; ἄγνυμι (stem ἀγ-), *to break*, ἄαξα, 2 Perf. ἔαγα; ἐθίζω, *to accustom*, εἰθισα, εἰθικα (from εἰθισα, &c.), εἰάω, *to permit*, εἰᾶσα, εἰακα; ἔρδω, *to do*, 2 Perf. ἔοργα.

Ὀράω, *to see*, takes the temporal augment after the syllabic; as ἐώραν, ἐώρακα (or ἐόρακα), ἐώραμαι. So οἶγω, *to open*.

NOTE. Most of these verbs originally (at least in their primitive roots) began with the consonant *ʀ* (*digamma*), so that their augment is really regular.) Thus ἄαξα is for ἔραξα, from root *ʀαγ*; ἔοργα is for ῥέοργα, from root *ʀεργ*, which appears in English *work* (werk).

#### Attic Reduplication.

§ 104. Some verbs beginning with *α*, *ε*, or *ο* augment the perfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. E. g.

Ἀκούω (ἀκο-), ἀκήκοα; ἐμέω, ἐμήμεκα; ἐλέγχω, ἐλήλεγμαι; ἐλαύνω (ἐλα-), ἐλήλακα, ἐλήλαμαι.

NOTE. The pluperfect of these verbs rarely takes an additional augment.

#### Augment of Compound Verbs.

§ 105. 1. When the first part of a compound verb is a preposition, the augment follows the preposition. Prepositions (except *περί* and *πρό*) drop a final vowel before the augment ε. E. g.

Προσγράφω, προσέγραφον, προσέγραφα; εἰσάγω, εἰσήγον (§ 26, N. 1); ἐκβάλλω, ἐξέβαλλον (§ 13, 2); συμπλέκω, συνέπλεκον (§ 16, 5); ἀποβάλλω, ἀπέβαλλον; — but περίβαλλον and προέλεγον.

NOTE 1. *Πρό* may be contracted with the augment; as *προβλεγον* and *προββαινον*, for *προέλεγον* and *προέβαινον*.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions, are augmented after the preposition; as *ὑποπτεύω* (from *ὑποπτος*), *to suspect*, *ὑπώπτειον*, as if the verb were from *ὑπό* and *ὀπτεύω*. So *κατηγορέω* (from *κατήγος*), *to accuse*, *κατηγοροῦν* (not *ἐκατηγοροῦν*).

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *ἀνοίγω*, *ἤνοιγον*; *ἀνέχω*, *ἤνειχόμεν*, *ἤνεσχόμεν* (or *ἤνεσχόμεν*).

See in the Lexicon *ἀμφισβητέω*, *διᾱκονέω*, *διατιᾱώ*, *ἐγγυᾱώ*, *παρανομέω*, as examples of these irregularities and those of Note 2.

2. Compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the verb itself begins with a vowel. E. g.

*Δυσσχεστέω*, *δυσσχεστήκα*; *εὐσχεστέω*, *εὐσχεστήκα*.

NOTE. In other cases, compounds of *δυσ-* are augmented regularly, and those of *εὖ* omit the augment.

#### VERBAL STEMS.

§ 106. Pure verbs (§ 94) lengthen the final vowel of the stem, if it is short, in all tenses except the present and imperfect. *Α* and *ε* become *η*, and *ο* becomes *ω*; but when *ᾱ* follows *ε*, *ι*, or *ρ*, it becomes *ᾱ̄*. E. g.

*Τιμάω* (*τιμᾶ-*), *τιμή-σω*, *ἐτίμη-σα*, *τετίμη-κα*, *τετίμη-μαι*, *ἐτιμή-θην*. *Φιλέω* (*φιλε-*), *φιλή-σω*, *ἐφίλη-σα*, *πεφίλη-κα*, *πεφίλη-μαι*, *ἐφίλη-θην*. *Δηλόω* (*δηλο-*), *δηλώ-σω*, &c. So *τίω*, *τίσω* (*ῑ*); *δακρύω*, *δακρύσω* (*ῡ*). But *έᾱω*, *έᾱσω* (*ᾱ̄*); *ιᾱόμαι*, *ιᾱόσομαι* (*ᾱ̄*); *δράω*, *δράσω* (*ᾱ̄*), *ἔδρᾱσα*, *δέδρᾱκα*.

*Λύω* has *ῡ* in the present in Attic poetry (generally *ῡ* in Homer); but generally *ῥ* in other tenses except the future and aorist.

NOTE 1. *Ἀκροάομαι*, *to hear*, has *ἄκροάσομαι* (*ᾱ̄*), &c. *Χράω*, *to give oracles*, has *χρήσω*, &c.

NOTE 2. Some pure verbs retain the short vowel of the stem contrary to the general rule; as *καλέω*, *καλέσω*, *ἐκάλεσα*; *γελᾶω*, *γελᾶσω* (*ᾱ̄*), *ἐγέλασα*; *ἄρκέω*, *ἄρκέσω*; *τελέω*, *τελέσω*. (See § 120, 2.)

§ 107. Many *mute* and *liquid* verbs form part of their tenses from a simpler stem than that which appears in the present and imperfect. E. g.

Πράσσω and ἔπρασον are from the stem *πρασσ-*; but πράξω (*πραγσω*) and ἔπραξα are from the *simple* stem *πραγ-*. Μανθάνω and ἐμάνθανον are from the stem *μανθαν-*; but ἔμαθον and μαθήσομαι are from *μαθ-*.

NOTE 1. The *simple stem* must often be learned by observation; but the following rules (§ 108) for forming the stem of the present from the simple stem include the greater part of the cases that occur.

NOTE 2. A verb which has more than one stem is commonly called *irregular* (or *anomalous*), although many of the irregularities may be brought under general rules.

#### Formation of the Present from the Simple Stem.

§ 108. Verbs have been divided into *nine classes*, with reference to the formation of the present from the simple stem.

1. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the simple stem; as in λύω, λέγω, πλέκω, τρίβω, γράφω.

2. SECOND CLASS. (*Lengthened Mute Stems.*) Mute stems of this class lengthen short α, ι, or υ into η, ει, or ευ, to form the stem of the present; as τήκω (τᾱκ-), λείπω (λίπ-), φεύγω (φῦγ-).

The simple stem here is found chiefly in second aorists and kindred forms; as ἐτάκην, ἔλιπον, ἔφυγον. For ει changed to οι in the second perfect, see § 109, 2.

3. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτω (κοπ-), βλάπτω (βλαβ-), ρίπτω (ρίφ-).

Here the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλύβ-), to cover, it is seen in καλύβ-η, *hut*.

4. FOURTH CLASS. I. (*Verbs in σσω and ζω.*) Presents in σσω (ττω) generally come from palatal (κ, γ, χ) stems; as πράσσω (*πρᾱγ-*), fut. πράξω; μαλάσσω (*μαλακ-*, seen in *μαλακός*), fut. μαλάξω; ταρασσω (*ταραχ-*, seen in *ταραχή*), fut. ταραξώ.

{ Presents in ζω may come from stems in δ or from stems in γ (or γγ); as φράζω (*φραδ-*), fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (*κομιδ-*, seen in *κομιδή*), fut. κομίσω; ῥέζω (*ῥεγ-*), fut. ῥέξω; κλάζω (*κλαγγ-*, compare *clangō*), fut. κλάξω.

A few presents in *σσω* come from lingual stems; as *ἐρέσσω*, *to row* (from *ἐρετ-*, seen in *ἐρέτης, rower*). Two come from labial stems; *νίζω* (*νιβ-*), *to wash*, fut. *νίψω*; and *πέσσω* (*πεπ-*), *to cook*, fut. *πίψω*.

II. (*Lengthened Liquid Stems.*) Simple stems in *λ* form presents in *λλω*; those in *αν*, *αρ*, *εν*, or *ερ* form presents in *αινω*, *αιρω*, *εινω*, or *ειρω*; those in *ιν*, *υν*, or *υρ* form presents in *ινω*, *υνω*, or *υρω*. Thus, *στέλλω* (*στελ-*), *ἀγγέλλω* (*ἀγγελ-*); *φαίνω* (*φᾶν-*), *αἶρω* (*ᾶρ-*), *κτείνω* (*κτεν-*), *σπείρω* (*σπερ-*); *κρίνω* (*κρῖν-*), *ἀμύνω* (*ἀμῦν-*), *σύρω* (*σῦρ-*). (See § 109, N. 1.)

*ὀφείλω* (*ὀφελ-*), *to be obliged, to owe*, follows the analogy of stems in *εν*, to avoid confusion with the regular *ὀφέλλω*, *to increase*; but in Homer it has its regular form *ὀφέλλω*.

NOTE. The whole fourth class is called the *Iota Class*, as all these changes are explained by supposing an *ι* to have been added to the simple stem with the consequent euphonic changes. By these changes, palatals (*κ, γ, χ*) and rarely other mutes with *ι* form *σς*; *δ* (sometimes *γ*) with *ι* forms *ζ*; *λ* with *ι* forms *λλ*; *ν* and *ρ* with *ι* undergo *metathesis* (§ 14, 1), and *ι* is then contracted with the preceding vowel (*υῖ* and *υῖ* becoming *ῖ* and *ῡ*). On the same principle are explained apparently irregular comparatives like *μᾶλλον* for *μαλιον* (§ 75, N. 2), *ελάσσων* for *ελαχ-ων* (§ 73, 1), *μέζων* and *μείζων* for *μεγ-ων*, *θάσσων* for *ταχ-ων* (stem *θαχ-*, § 17, 2, Note), *ήσσων* for *ήκ-ων* (cf. *ήκ-ιστος*); so also feminines like *μέλαινα* for *μελαν-ια* (§ 67), *σώτειρα* for *σωτερ-ια*, *γλυκεία* for *γλυκε-ια*. For feminine participles in *ουσα*, *ασα*, and *εισα*, see § 119, 1, Note.

5. FIFTH CLASS. (*N Class.*) Many simple stems are lengthened in the present by adding *αν*; as *ἀμαρτάν-ω* (from *ἀμαρτ-*), *αἰσθάν-ομαι* (*αἰσθ-*). If the last vowel of the simple stem is short, a nasal (*ν, μ, or γ*, according to the following consonant, § 16, 5) is inserted after the vowel; as, *λαμβάν-ω* (from *λαῖβ-*, *λαβαν-*), *μανθάν-ω* (from *μᾶθ-*, *μαθαν-*), *λαγχάνω* (from *λαχ-*, *λαχαν-*).

Some stems add simply *ν*; as *φθάνω* (*φθα-*), *κάμνω* (*καμ-*).

Others add *νε*; as *ικνέομαι* (*ικ-*).

Others add *νυ* (after a vowel *νυ*); as, *δείκνυ-μι* (*δεικ-*), *σβέννυ-μι* (*σβε-*). These verbs end in *νμι*.

6. SIXTH CLASS. (*Verbs in σκω.*) These add *σκ* or *ισκ* to the simple stem to form the stem of the present; as *γηράσκω* (*γηρα-*), *εὐρίσκω* (*εὐρ-*).

7. SEVENTH CLASS. (*E Class.*) A few simple roots add *ε* to form the stem of the present; as *δοκέω* (*δοκ-*), fut. *δόξω*; *ὠθέω* (*ὠθ-*), fut. *ῶσω* (§ 16, 2).

Most verbs in *ew* have stems in *ε*, and belong to the first class; as *ποιέω* (*ποιε-*), fut. *ποιήσω*.

8. EIGHTH CLASS. (*Reduplicated Verbs.*) A few simple stems are reduplicated in the present by prefixing their first consonant with an *ι*; as *τιτράω* (*τρα-*), *to bore*; *πίπτω* (*πετ-*) for *πι-πετώ*; *γίγνομαι* (*γεν-*) for *γι-γενομαι*. Most verbs of this class end in *μι*; as, *τίθημι* (*θε-*), *δίδωμι* (*δο-*), *ἵστημι* (*στα-*) for *σι-στα-μι*. So *ἵημι* (*ι-*) for *ι-ι-μι*. See § 125, 2.

9. NINTH CLASS. (*Mixed Class.*) This class includes those verbs whose present is not formed from any simple stem in use; as *φέρω*, *to bear*, *οἶσω*, *ἤνεγκα*, *ἐνήνοχα*, *ἐνήνεγμαι*, *ἤνέχθην*. Here we have three stems (*οι-*, *ένεκ-*, *ένεγκ-*) all entirely independent of the present stem *φερ-*.

NOTE. A verb may belong to more than one class at the same time. Thus, *βαίνω* (*βα-*), *to go*, adds *ν* to its stem (class 5), and then lengthens *βᾶν* to *βαιν-* (class 4, II.), like *φαίνω* (*φαν-*). So *γιγνώσκω* (*γνω-*) belongs both to class 6 and to class 8.

#### Modification of the Simple Stem.

§ 109. The vowel of the simple stem may be variously modified in the tenses formed from it.

1. The *second* perfect regularly changes *ε* of the simple stem to *ο*, and lengthens *ᾶ* to *η* (after *ρ*, to *ᾱ*). E. g.

*Στέργω* (*στεργ-*), *ἔστοργα*; *γίγνομαι* (*γεν-*), *γέγονα*; *τίκτω* (*τεκ-*), *τέτοκα*; *φαίνω* (*φᾶν-*), *πέφηνα*; *κράζω* (*κράγ-*), *κέκράγα*.

2. Verbs of the *second class* (§ 108, 2) form the second perfect from the lengthened stem; but *ει* lengthened from *ι* becomes *οι*. E. g.

*Φεύγω* (*φῦγ-*), *πέφευγα*; *τήκω* (*τᾶκ-*), *τέτηκα*; *λείπω* (*λιπ-*), *λέλοιπα*.

3. When *ε* in a monosyllabic simple stem either precedes or follows a liquid, it is generally changed to *α* in all tenses formed from the simple stem, except the future and aorist active and middle; except also the second perfect (§ 109, 1). E. g.

*Στέλλω* (*στελ-*), *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τρέπω*, *τέτραμμαι*, *ἐτράφην* (Ion.), *ἔτραπον*, *ἐτράπην*, *ἐτραπόμην*; *τρέφω* (*θρεφ-*), *τέθραμμαι*, *ἐτράφην*, *ἔτραφον*; *σπείρω* (*σπερ-*), *ἔσπαρμαι*, *ἐσπάρην*.

Note 1. Four verbs in *νω* omit *ν* of the stem before terminations

beginning with a consonant; κρίνω (κρίν), *to separate*, κέκρικα, κέκριμαι, ἐκρίθην; κλίνω (κλίν), *to incline*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλύν-), *to wash*, πέπλῡμαι, ἐπλύθην; τείνω (τεν-), *to stretch*, τέτακα, τέταμαι, ἐτάθην (§ 109, 3).

When ν is not thus dropped, it regularly becomes γ before κα (§ 16, 5), and irregularly becomes σ before μαι (§ 113, N. 2); as φαίνω (φᾶν-), πέφαγκα, πέφασμαι, ἐφάνθην.

NOTE 2. For the peculiar modification of the stem in the future and aorist active and middle of liquid verbs, see §§ 120, 121.

### CHARACTERISTICS OF THE TENSES.

§ 110. The letters which are added to the stem of a verb to form the *special stem* of any tense are called the *characteristic* of that tense. Such are the following:—

1. Σ in the future and aorist active and middle, and in the future perfect. But in liquid verbs the future active and middle adds ε to the simple stem, and the aorist merely lengthens the last vowel of the stem (α to η, ε to ει). See §§ 120, 121.

2. Κ in the perfect and pluperfect active. But stems ending in π or β, κ or γ, merely aspirate those letters, those in φ and χ remaining unchanged.)

3. Θη in the aorist passive; η in the *second* aorist passive. But θε and ε in the subjunctive, optative, and participle.

4. Θησ in the future passive; ησ in the *second* future passive.

NOTE. The present and imperfect, the second perfect and pluperfect, the second aorist active and middle, and the perfect and pluperfect passive and middle, have no characteristic. In these tenses the stem undergoes only the modifications already described.

§ 111. The stem of a verb with the proper characteristics gives the stem of each tense. Thus, λύνω (λν-), τρίβω (τριβ-), and στέλλω (στελ-) have the following special tense-stems:—

I.	(a.) Pres. & Imp. of all voices	λν-	τριβ-	(a.) στελλ-
	(b.) Pf. & Plup. pass. & mid.			(b.) στέλ- (§ 109, 3)
II.	(a.) Future active and middle	λνσ-	τριψ-	(a.) στελε- (§ 120, 1)
	(b.) Aorist active and middle			(b.) στειλ- (§ 121)
	(c.) Future Perfect.			(c.) —
III.	Perf. and Plup. active	λνκ-	τριφ-	σταλκ-



IV. (a.) <i>Future passive</i>	λυθησ-	τριφθησ-	—
(b.) <i>Second Future passive</i>	—	—	σταλησ-
V. (a.) <i>Aorist passive</i>	λυθη-(λυθε-)	τριφθη-(τριφθε-)	—
(b.) <i>Second Aorist passive</i>	—	—	σταλη-(σταλε-)

By adding the terminations and connecting vowels (§§ 112, 114–119) to these tense-stems, and prefixing the augment when necessary, any tense of a regular verb can be formed.

## ENDINGS AND CONNECTING VOWELS.

### Indicative.

§ 112. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active.

The personal endings of the indicative are as follows :—

<i>Active.</i>			<i>Passive and Middle.</i>	
	<i>Primary Tenses.</i>	<i>Secondary Tenses.</i>	<i>Primary Tenses.</i>	<i>Secondary Tenses.</i>
Sing. 1.	μῖ or —	ν or —	μαι	μην
2.	ς (σι)	ς	σαι	σο
3.	σι (τι) or —	—	ται	το
Dual. 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
Plur. 1.	μεν (μες)	μεν (μες)	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	νσι (ντι)	ν or σαν	νται	ντο

NOTE. The forms enclosed in ( ) are primitive forms, not Attic, but found in other dialects. The active endings *μῖ* and *σι* in the first and third person singular are not used in the indicative except in verbs in *μῖ*, verbs in *ω* having no endings in these persons. The original ending *σι* of the second person singular is found only in the Epic *ἔσ-σί, θου art.* In the third person singular *τι* is Doric, as *τίθη-τι* for *τίθησι*; and it occurs in Attic in *ἔσ-τί, he is*. In the third person plural *νσι* always drops *ν* and lengthens the preceding vowel, as in *λύουσι* for *λυο-νσι* (§ 16, 5); the original form *ντι* is Doric, as *φέροντι* for *φέρουσι* (Lat. *ferunt*). The perfect indicative of all verbs,

and the present indicative of verbs in  $\mu$  (§ 125, 1, N. 2), have  $\alpha\sigma\iota$  (for  $\alpha\sigma\iota$ ) in the third person plural.\*

§ 113. In the perfect and pluperfect passive and middle, and in the aorist passive, the terminations are added directly to the stem of the tense; as  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\mu\alpha\iota$ ,  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha\iota$ ,  $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\tau\alpha\iota$ ;  $\epsilon\lambda\epsilon\lambda\acute{\upsilon}\text{-}\mu\eta\nu$ ,  $\epsilon\lambda\epsilon\lambda\upsilon\text{-}\sigma\sigma\omicron$ ;  $\epsilon\lambda\acute{\upsilon}\theta\eta\text{-}\nu$ ,  $\epsilon\lambda\acute{\upsilon}\theta\eta\text{-}\varsigma$ ,  $\epsilon\lambda\acute{\upsilon}\theta\eta$  (§ 111).

NOTE 1. Many pure verbs insert  $\sigma$  before all terminations *not beginning with  $\sigma$* , in the perfect, pluperfect, and aorist passive. This is especially common in verbs which retain the short vowel of the stem (§ 106, N. 2). Thus,  $\tau\epsilon\lambda\acute{\epsilon}\omega$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}\mu\alpha\iota$  (for  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\mu\alpha\iota$ ),  $\epsilon\tau\epsilon\lambda\acute{\epsilon}\sigma\theta\eta\nu$ ,  $\tau\epsilon\lambda\epsilon\sigma\theta\eta\nu\alpha\iota$ . (See Note 4.)

NOTE 2. Verbs in  $\nu\omega$  generally change  $\nu$  to  $\sigma$  before  $\mu$  in the perfect and pluperfect passive and middle, the  $\nu$  remaining unchanged before other letters. Thus,  $\phi\alpha\acute{\iota}\nu\omega$  (root  $\phi\acute{\alpha}\nu\text{-}$ ),  $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ ,  $\pi\acute{\epsilon}\phi\alpha\nu\tau\alpha\iota$ ,  $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$ ,  $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$ . (See Note 4.) The regular change of  $\nu$  to  $\mu$  (§ 16, 5) is very rare in verbs in  $\nu\omega$ .

For four verbs which drop  $\nu$  in all tenses before consonants, see § 109, 3, N. 1.

\* Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were  $\mu$ ,  $\sigma\iota$ ,  $\tau\iota$ , in the singular, and  $\nu\tau\iota$  in the third person plural. In the past tenses, these were first shortened by dropping  $\iota$ , and became  $\mu$ ,  $\varsigma$ ,  $\tau$ , and  $\nu\tau$ , in which form they appear in Latin. In  $\mu$ ,  $\sigma\iota$ , and  $\tau\iota$ , and in the original  $\mu\epsilon\varsigma$  in the first person plural (compare Latin *mus*), we see the roots of the personal pronouns, *I*, *thou*, *he*, and *we* (compare  $\acute{\mu}\acute{\epsilon}$ ,  $\sigma\acute{\epsilon}$ ,  $\tau\acute{\omicron}\nu$ , and the Epic  $\delta\mu\text{-}\mu\epsilon\varsigma$ ), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the verb *to be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

*Singular.*

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. as-mi	$\acute{\epsilon}\mu\text{-}\mu\acute{\iota}$ (for $\acute{\epsilon}\sigma\text{-}\mu\iota$ )	(e)s-um	yes-m'	es-mi
2. asi	$\acute{\epsilon}\sigma\text{-}\sigma\acute{\iota}$	es	yesi	esi
3. as-ti	$\acute{\epsilon}\sigma\text{-}\tau\acute{\iota}$	es-t	yes-t'	es-ti

*Plural.*

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. s-mas	$\acute{\epsilon}\sigma\text{-}\mu\acute{\epsilon}\nu$ (Dor. $\epsilon\mu\acute{\epsilon}\varsigma$ )	s-u-mus	yes-mi	es-me
2. s-tha	$\acute{\epsilon}\sigma\text{-}\tau\acute{\epsilon}$	es-tis	yes-te	es-te
3. s-a-nti	$\acute{\epsilon}\nu\tau\acute{\iota}$ (Doric)	s-u-nt	s-u-t'	es-ti

NOTE 3. Such combinations as γγμ, μμμ, ρμμ, drop the middle letter; as ἐλέγχω, ἐλήλεγ-μαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω, κέκαμ-μαι (for κεκαμπ-μαι, κεκαμμ-μαι); τέρπω, τέτερ-μαι (for τετερπ-μαι, τετερμ-μαι). See § 16, 3.

NOTE 4. It will be seen that the endings before which σ is inserted (as in Note 1) are the same as those before which a final lingual (τ, δ, θ) in the stem is changed to σ (§ 16, 1 and 3), and those before which no σ is inserted (those beginning with σ) are those before which a lingual is dropped (§ 16, 2). These classes of verbs therefore inflect these tenses alike as regards σ, the terminations remaining unchanged. On the other hand, the σ before μ in πέφασμαι and ἐπεφάσμην (Note 2) is an irregular substitute for ν of the stem; which ν reappears before all other letters, causing σ to be dropped in σθον and σθε (§ 16, 4). In the following comparison of the perfect passive of τελέω (τελε-) with that of πείθω (πειθ-) and that of φαίνω (φαν-), the distinction is shown by the hyphens.

Sing.	{	1.	τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
		2.	τετέλε-σαι	πέπει-σαι	πέφαν-σαι
		3.	τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
Dual.	2.	3.	τετέλε-σθον	πέπει-σθον	πέφαν-θον
Plural.	{	1.	τετελέ-σ-μεθα	πεπεισ-μεθα	πεφάσ-μεθα
		2.	τετέλε-σθε	πέπει-σθε	πέφαν-θε
		3.	τετελε-σ-μένοι εισί	πεπεισ-μένοι εισί	πεφασ-μένοι εισί

§ 114. 1. In all the tenses of verbs in ω not included in § 113, a vowel (or diphthong) called the *connecting vowel* stands between the stem and the ending.

This vowel is added to the stem even when there is no personal ending (§ 112, Note).

The following are the connecting vowels of the indicative, in the present, future, and imperfect of all voices, and in the second aorist active and middle:—

	<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>	
	<i>Active.</i>				
	<i>Primary.</i>	<i>Secondary.</i>	<i>Pass. &amp; Mid.</i> <i>All tenses.</i>	<i>All voices &amp; tenses.</i>	<i>All voices &amp; tenses.</i>
1.	ω	ο	ο		ο
2.	ει	ε	ε	ε	ε
3.	ει	ε	ε	ε	ο

The connecting vowel is α in *all persons* of the aorist middle; and in the perfect and aorist active except the third person sin-

gular, where it is  $\epsilon$ . In the pluperfect active it is  $\epsilon\iota$ ; but in the third person plural it is  $\epsilon\iota$  or  $\epsilon$ , generally  $\epsilon$ .

Further, the aorist active and middle retain  $\alpha$  in the dependent moods and the participle, except in the second person singular of the imperative active and in the subjunctive.

2. The personal endings of the indicative united with the connecting vowels are as follows :—

### I. Active.

	Pres. & Fut.	Perf.	Aor.	Imp. & 2 Aor.	Plup.
Sing.	1. $\omega$		$\tilde{\alpha}$	$\omicron\nu$	$\epsilon\iota\nu$
	2. $\epsilon\iota\varsigma$		$\tilde{\alpha}\varsigma$	$\epsilon\varsigma$	$\epsilon\iota\varsigma$
	3. $\epsilon\iota$		$\epsilon$	$\epsilon$	$\epsilon\iota$
Dual.	2. $\epsilon\tau\omicron\nu$		$\tilde{\alpha}\tau\omicron\nu$	$\epsilon\tau\omicron\nu$	$\epsilon\iota\tau\omicron\nu$
	3. $\epsilon\tau\omicron\nu$		$\tilde{\alpha}\tau\omicron\nu$ $\tilde{\alpha}\tau\eta\nu$	$\epsilon\tau\eta\nu$	$\epsilon\iota\tau\eta\nu$
Plur.	1. $\omicron\mu\epsilon\nu$		$\tilde{\alpha}\mu\epsilon\nu$	$\omicron\mu\epsilon\nu$	$\epsilon\iota\mu\epsilon\nu$
	2. $\epsilon\tau\epsilon$		$\tilde{\alpha}\tau\epsilon$	$\epsilon\tau\epsilon$	$\epsilon\iota\tau\epsilon$
	3. $\omicron\nu\varsigma\iota$		$\tilde{\alpha}\varsigma\iota$ $\tilde{\alpha}\nu$	$\omicron\nu$	$\epsilon\iota\varsigma\alpha\nu$ OR $\epsilon\sigma\alpha\nu$

### II. Passive and Middle.

	Pres., Fut., and Fut. Perf.	Imp. Pass. & Mid. & 2 Aor. Middle.	Aor. Middle.
Sing.	1. $\omicron\mu\alpha\iota$	$\omicron\mu\eta\nu$	$\tilde{\alpha}\mu\eta\nu$
	2. $\eta$ or $\epsilon\iota$ (for $\epsilon\alpha\iota$ )	$\omicron\nu$ (for $\epsilon\omicron$ )	$\omega$ (for $\alpha\omega$ )
	3. $\epsilon\tau\alpha\iota$	$\epsilon\tau\omicron$	$\tilde{\alpha}\tau\omicron$
Dual.	2. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\omicron\nu$	$\alpha\sigma\theta\omicron\nu$
	3. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\eta\nu$	$\alpha\sigma\theta\eta\nu$
Plur.	1. $\omicron\mu\epsilon\theta\alpha$	$\omicron\mu\epsilon\theta\alpha$	$\tilde{\alpha}\mu\epsilon\theta\alpha$
	2. $\epsilon\sigma\theta\epsilon$	$\epsilon\sigma\theta\epsilon$	$\alpha\sigma\theta\epsilon$
	3. $\omicron\nu\tau\alpha\iota$	$\omicron\nu\tau\omicron$	$\alpha\nu\tau\omicron$

By adding these terminations to the different tense-stems (§ 111), all the tenses of the indicative, except those included in § 113, may be formed.

For forms of the pluperfect in  $\eta$  for  $\epsilon\iota\nu$ , and  $\epsilon\iota\nu$  for  $\epsilon\iota$ , see § 122.

NOTE 1. The endings  $\sigma\alpha\iota$  and  $\sigma\omicron$  in the second person singular of the passive and middle always drop  $\sigma$  after a connecting vowel

(§ 16, 4, N.), and are then contracted with the connecting vowel. Thus, λύη or λύει is for λύεσαι, λύεαι; ελύου is for ελύεσο, ελύεο; ελύσω (aor. middle) is for ελύσασο, ελύσαιο. (See § 122, 2.)

NOTE 2. A first person dual in μέθον is found very rarely in poetry.

### Subjunctive.

§ 115. The Subjunctive has the primary endings of the indicative, with long connecting vowels, ω, η, and η, for ω (or ο), ε, and ει.

<i>Active.</i>			<i>Passive and Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. ω		ωμεν	ωμαι		ωμεθα
2. ης	ητον	ητε	η (for ηαι)	ησθον	ησθε
3. η	ητον	ωσι (for ωνσι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle, see § 98, 2.

NOTE. The aorist passive subjunctive has the active terminations (as given above), which are contracted with the final ε of the characteristic; as λυθέω, λυθῶ, &c.

### Optative.

§ 116. The Optative has the secondary terminations of the indicative, but usually has μ for ν in the first person singular. The connecting vowel is regularly ο; but in the aorist active and middle it is α. To this the optative adds the vowel ι, making οι and αι. In the third person plural active, ε is inserted before ν.

<i>Active.</i>			<i>Passive and Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. οιμ		οιμεν	οιμην		οιμεθα
2. οισ	οιτον	οιτε	οιο	οισθον	οισθε
3. οι	οιτην	οιεν	οιτο	οισθην	οιντο

<i>Aorist Active.</i>			<i>Aorist Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. αιμ		αιμεν	αιμην		αιμεθα
2. αις	αιτον	αιτε	αιο	αισθον	αισθε
3. αι	αιτην	αιεν	αιτο	αισθην	αιντο

For the perfect optative passive and middle, see § 98, 2.

NOTE 1. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist active. See *λύω* (page 66).

NOTE 2. In certain cases the optative uses the regular secondary ending *ν* in the first person singular, and *σαν* in the third person plural. The endings are then always preceded by *ιη*. This takes place

(a.) in the aorist and second aorist passive, where the characteristic *θε* or *ε* (§ 110, 3) is contracted with *ιη* into *θειη* or *ειη*; as in *λυθε-ιη-ν*, *λυθειήν*; *σταλε-ιη-ν*, *σταλείην*. See the paradigm, where contracted forms of the dual and plural are given.

(b.) in the present and second aorist active of verbs in *ημι* and *ωμι*. See § 127, 3.

(c.) in the present of contract verbs. Here the regular connecting vowel *ο* is contracted with *ιη* into *οιη*, to which the endings *ν*, &c., are added; then the form undergoes the regular contraction with the final vowel of the stem. Thus, *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμήην*. (See § 123.)

A few verbs have *οιην* in the second perfect optative; as *πέφευγα*, *πέφευοίην*. So *σχοίην*, 2 aor. opt. of *ἔχω*.

#### Imperative.

§ 117. 1. The personal endings of the imperative are as follows:—

<i>Active.</i>			<i>Passive and Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>θι</i> or —	<i>τον</i>	<i>τε</i>	<i>σο</i> or <i>ο</i>	<i>σθον</i>	<i>σθε</i>
3. <i>τω</i>	<i>των</i>	<i>τωσαν</i> or <i>ντων</i>	<i>σθω</i>	<i>σθων</i>	<i>σθωσαν</i> or <i>σθων</i>

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*, and in the aorist active and middle it is *α*. The second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

<i>Active.</i>			<i>Passive and Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ε</i>	<i>ετον</i>	<i>ετε</i>	<i>ου</i> (for <i>εο</i> )	<i>εσθον</i>	<i>εσθε</i>
3. <i>ετω</i>	<i>ετων</i>	<i>ετωσαν</i> or <i>οντων</i>	<i>εσθω</i>	<i>εσθων</i>	<i>εσθωσαν</i> or <i>εσθων</i>
<i>Aorist Active.</i>			<i>Aorist Middle.</i>		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ον</i>	<i>ατον</i>	<i>ατε</i>	<i>αι</i>	<i>ασθον</i>	<i>ασθε</i>
3. <i>ατω</i>	<i>ατων</i>	<i>ατωσαν</i> or <i>αντων</i>	<i>ασθω</i>	<i>ασθων</i>	<i>ασθωσαν</i> or <i>ασθων</i>

3. **Θι** in the second person singular active is found only when no connecting vowel is used. It is retained in verbs in **μι**, and in the aorist passive (§ 113). The aorist passive adds the ordinary active terminations (**θι**, **τω**, &c.) directly to the characteristic **θη** (§ 110, 3), after which **θι** becomes **τι** (§ 17, 3); as **λύθη-τι**, **λυθή-τω**, &c.

The second aorist passive adds the same terminations to the characteristic **η**; as **σταλή-θι**, **σταλή-τω**, &c.

Both aorists have **εντων** in the third person plural.

#### Infinitive.

**§ 118.** The terminations of the infinitive (including the connecting vowels) are as follows:—

Present and Future Active	<b>ει-ν</b>
Second Aorist Active	<b>έει-ν</b> (contr. <b>-ειν</b> )
Perfect Active	<b>έ-ναι</b>
Aorist Active	<b>αι</b>
Aorist Passive (no connecting vowel)	<b>ναι</b>
Perf. Pass. and Mid. (no connecting vowel)	<b>σθαι</b>
Aorist Middle	<b>α-σθαι</b>
Other tenses, Passive and Middle	<b>ε-σθαι</b>

#### Participles and Verbals.

**§ 119.** 1. The stem of the active participle ends in **ντ** (**τ** in the perfect), which is joined to the stem of the tense by the connecting vowel **ο** (**α** in the aorist).

The passive and middle participle ends in **μενος**, preceded by the connecting vowel **ο** (**α** in the aorist middle). The aorist passive participle takes the active form (**ντ**) without a connecting vowel; as, **λυθε-**, **λυθε-ντ-** (nom. **λυθείς**, § 46, 2).

NOTE. Participial stems in **ντ** add **σα** to form the stem of the feminine, where most adjectives add **ια** (§ 108, 4, Note); as, **λυντ-σα**, **λύουσα**; **ισταντ-σα**, **ιστάσα**; **λυθεντ-σα**, **λυθείσα** (§ 16, 5, N. 1).

2. The stem of the verbal adjectives in **τος** and **τέος** is formed by adding **το-** or **τεο-** to the stem of the verb, which has the same form here as in the aorist passive; as **λυτός**, **λυτέος** (stems **λυ-το-**, **λυ-τεο-**); **τριπτός**, **πειστέος** (stems **τριπ-το-**, **πεισ-τεο-**). For the meaning, see Syntax.

## PECULIAR FORMS OF FUTURE AND AORIST.

§ 120. 1. Liquid verbs form the future active by adding *έω*, contracted *ῶ*, to the simple stem; and the future middle by adding *έομαι*, contracted *οῦμαι*. See the examples, § 97.

2. Some futures in *εσω* from verbs in *εω* (§ 106, N. 2) drop *σ* and contract *έω* to *ῶ*; as, *καλέω*, fut. *καλέσω*, *καλέω*, *καλῶ*; *τελέω*, fut. *τελέσω*, *τελέω*, *τελῶ*. These futures have the same form as the present.

Some futures in *ᾶσω* from verbs in *αζω* are contracted in the same way; as *βιβάζω*, fut. *βιβάσω*, *βιβάω*, *βιβῶ*. So *ελαίνω* (*ελα-*), fut. *ελάσω*, *ελάω*, *ελῶ*. So in the middle, *μάχομαι* (*μαχε-*), fut. *μαχέσομαι*, *μαχέομαι*, *μαχοῦμαι*.

3. Futures in *ῖσω* and *ῖσομαι* from verbs in *ιζω* regularly drop *σ* and insert *ε*; then *ίω* and *ίομαι* are contracted into *ῖῶ* and *ιούμαι*; as *κομίζω*, fut. *κομίσω*, *κομιέω*, *κομιῶ* (*κομῖεις*, *κομῖεῖ*, &c.); *κομίσομαι*, *κομιούμαι* (*κομῖεῖ*, *κομῖέται*, &c.).

The forms described in § 120, 2 and 3, are called *Attic Futures*.

NOTE. A few verbs have a future perfect *active*, generally formed by adding *σω* to the stem of the perfect; as, *θνήσκω* (*τέθνηκα*), *τεθνήξω*; *ἵστημι* (*ἔστηκα*), *έστήξω*.

§ 121. Liquid verbs form the aorist active and middle by adding *α*, *αμην*, to the augmented *simple* stem and lengthening the preceding vowel (*α* to *η*, and *ε* to *ει*) as *ἀγγέλλω* (*ἀγγελ-*) *ἤγγεῖλα*; *φαίνω* (*φᾶν-*), *ἔφην*, *ἔφηνάμην*.

NOTE 1. Some verbs in *αινω* (especially those in *ιαίνω* and *ραίνω*) change *αι* to *ᾱ* (not *α*) in the aorist; as *πιαίνω*, *ἐπιᾱνα*; *περαίνω*, *ἐπεράνα*; *κερδαίνω*, *ἐκέρδᾱνα*.

NOTE 2. Three verbs, *δίδωμι*, *ἵμι*, and *τίθημι*, form the aorist in *κα*: — *ἔδωκα*, *ἦκα*, *ἔθηκα*. These forms are seldom used except in the indicative; and they are most common in the singular, where the second aorists *ἔδων*, *ἦν*, and *ἔθην* are not in use. (See § 126, 2, and § 129.) Even *ἡκάμην* and *ἔθηκάμην* occur, the latter not in Attic Greek.

## Dialectic Forms of Verbs in Ω.

§ 122. 1. AUGMENT. The temporal augment is often omitted by Herodotus, and both syllabic and temporal augment by the Epic and Lyric poets.

In Homer, a liquid (especially *λ*) may be doubled, like *ρ*, after the



augment  $\epsilon$ ; as ἔλλαχον for ἔλαχον. So sometimes  $\sigma$ ; as ἐσσεύοντο from σεῖω.

The second aorist active and middle in all the forms sometimes has a reduplication in Homer; as φράζω, *to tell*, πέφραδε; κάμνω, *to labor*, subj. κεκάμω; κέλομαι, *to order*, κεκλόμην (for ἐκελόμην). The indicative here may prefix the syllabic augment to the reduplication; as ἐκεκλόμην, ἔπεφνον (from φεν-), ἐπέφραδον.

2. TERMINATIONS. Doric μες for μεν, τᾶν for την, μᾶν for μην, οντι for ουσι, αντι for ᾱσι. Hom. τον for την, σθον for σθην, in the dual. Poetic μεσθα for μεθα.

(Indicative.) When  $\sigma$  is dropped in *σαι* and *σο* of the second person (§ 114, 2, N. 1), the Ionic often keeps the uncontracted forms *εαι*, *ηαι*, *αο*, *εο*; but *εο* may become *ευ*. In Hom. *σαι* and *σο* sometimes drop  $\sigma$  even in the perf. and pluperf.; as μέμνηται for μέμνησαι, ἔσσυο for ἔσσυσο.

The Ionic has *iterative* endings σκον and σκομην in the imperfect, and in both aorists active and middle. They are added to the tense-stem, with  $\epsilon$  ( $\alpha$  in first aorist) inserted after a preceding consonant; as ἔχω, ἔχ-εσκον; πωλέομαι, πωλέ-σκετο; ἐρύω, ἐρύσ-ασκε. These forms denote *repetition*, and omit the augment.

The Ionic has *αται* and *ατο* for *νται* and *ντο* in the third person plural of the perfect and pluperfect, and *ατο* for *ντο* in the optative. Hdt. has *αται* and *ατο* also in the present and imperfect of verbs in  $\mu$  (§ 128). Before these endings,  $\pi$ ,  $\beta$ ,  $\kappa$ , and  $\gamma$  are aspirated ( $\phi$ ,  $\chi$ ); as κρύπτω (κρυβ-), κεκρύφ-αται, λέγω, λελέχ-αται, λελέχ-ατο. These forms occur occasionally in Attic. When they are used, the periphrastic forms (§ 98, 1) are of course unnecessary.

The Ionic has *εα*, *εας*, *εε(ν)*, for *ειν*, *εις*, *ει*, in the pluperfect; whence come Attic forms in *η*, *ης* (for *εα*, *εας*), and *ειν* (for *εεν*).

The Ionic has the uncontracted forms of the future of liquid verbs (in *εω* and *εομαι*), and of the aorist subjunctive passive (in *εω*); as μενέω, λυθέω (Attic μενῶ, λυθῶ). So in the aorist subj. act. of verbs in  $\mu$ , the Homeric forms of which belong also to the ordinary aorist subj. passive. (See § 128.)

The Doric has *σεω*, *σεομαι* (contracted σῶ, σοῦμαι or σεῦμαι) for *σω*, *σομαι* in the future. The Attic has σοῦμαι in the future middle of a few verbs; as πλέω, *to sail*, πλεύσομαι or πλευσοῦμαι; πνέω, *to breathe*, πνεύσομαι or πνευσοῦμαι; φεύγω, *to flee*, φεύξομαι or φευξοῦμαι; πίπτω, (*πεσ-*), only πεσοῦμαι.

In Homer,  $\sigma$  is often doubled in the future and aorist after a *short* vowel; as γελᾶω, *to laugh*, ἐγέλασσα for ἐγέλασα.

In Homer, *ησαν* in the aor. pass. indic. often becomes *εν*; as ὤρμηθεν for ὤρμήθησαν. So in the aor. active of verbs in  $\mu$  (§ 128).

In Homer, the second aorist middle sometimes omits the connecting vowel; as in ἄλτο, ἄλμενος (for ἄλετο, &c.), from ἄλλομαι (αλ-), *to leap*.

(*Subj. and Opt.*) In Homer, the subjunctive often has the short connecting vowels of the indicative (ε and ο for η and ω); as ἴομεν, μίσσεται (for ἴωμεν, μίσσηται). In the subjunctive active, Hom. often has ωμι, ᾠσθα, ᾠσι, for ω, ης, η.

The Aeolic forms of the aorist optative active, εἰας, εἰε, and εἰαν, are the regular forms in all dialects; the Aeolic uses also first persons in εἰα and εἰμεν.

(*Infinitive*.) Homer has ἔμεναι and ἔμεν in the infinitive for εἶν; as ἀμν-νέμεναι or ἀμννέμεν for ἀμύνειν; ἐλθέμεναι or ἐλθέμεν for ἐλθεῖν. The Ionic has the uncontracted second aorist infinitive in εἶν for εἶν; as βαλέειν, βαλεῖν; ἰδέειν, ἰδεῖν.

## CONTRACT VERBS.

§ 123. Verbs in αω, εω, and οω are contracted in the present and imperfect. These tenses of τιμάω (τιμα-), *to honor*, φιλέω (φιλε-), *to love*, and δηλόω (δηλο-), *to manifest*, are thus inflected in the contracted forms:—

Present Indicative.			Present Subjunctive.		
Active.					
1. τιμῶ	φιλῶ	δηλῶ	τιμῶ	φιλῶ	δηλῶ
2. τιμᾶς	φιλεῖς	δηλοῖς	τιμᾶς	φιλήῃς	δηλοῖς
3. τιμᾶ	φιλεῖ	δηλοῖ	τιμᾶ	φιλήῃ	δηλοῖ
2. τιμᾶτον	φιλείτον	δηλοῦτον	τιμᾶτον	φιλήτον	δηλώτον
3. τιμᾶτον	φιλείτον	δηλοῦτον	τιμᾶτον	φιλήτον	δηλώτον
1. τιμῶμεν	φιλοῦμεν	δηλοῦμεν	τιμῶμεν	φιλώμεν	δηλώμεν
2. τιμᾶτε	φιλεῖτε	δηλοῦτε	τιμᾶτε	φιλήτε	δηλώτε
3. τιμῶσι	φιλοῦσι	δηλοῦσι	τιμῶσι	φιλώσι	δηλώσι

## Present Optative.

1. τιμῶμι, τιμῶην	φιλοῖμι, φιλοῖην	δηλοῖμι, δηλοῖην
2. τιμῶς, τιμῶης	φιλοῖς, φιλοῖης	δηλοῖς, δηλοῖης
3. τιμῶ, τιμῶη	φιλοῖ, φιλοῖη	δηλοῖ, δηλοῖη
2. τιμῶτον, τιμῶητον	φιλοῖτον, φιλοῖητον	δηλοῖτον, δηλοῖητον
3. τιμῶτην, τιμῶήτην	φιλοῖτην, φιλοῖήτην	δηλοῖτην, δηλοῖήτην
1. τιμῶμεν, τιμῶήμεν	φιλοῖμεν, φιλοῖημεν	δηλοῖμεν, δηλοῖημεν
2. τιμῶτε, τιμῶητε	φιλοῖτε, φιλοῖητε	δηλοῖτε, δηλοῖητε
3. τιμῶεν, τιμῶησαν	φιλοῖεν, φιλοῖησαν	δηλοῖεν, δηλοῖησαν

## Present Imperative.

Sing.	2.	τίμα	φίλει	δήλου
	3.	τιμάτω	φιλείτω	δηλούτω
Dual.	2.	τιμάτον	φιλείτον	δηλούτον
	3.	τιμάτων	φιλείτων	δηλούτων
Plur.	2.	τιμάτε	φιλείτε	δηλούτε
	3.	τιμάτωσαν	φιλείτωσαν	δηλούτωσαν
		οἱ τιμώντων	οἱ φιλούντων	οἱ δηλούντων
Pres. Infin.		τιμᾶν	φιλεῖν	δηλοῦν
Pres. Partic.		τιμῶν	φιλῶν	δηλῶν

## Imperfect.

Sing.	1.	ἐτίμων	ἐφίλουν	ἐδήλουν
	2.	ἐτίμας	ἐφίλεις	ἐδήλους
	3.	ἐτίμα	ἐφίλει	ἐδήλου
Dual.	2.	ἐτιμάτον	ἐφιλείτον	ἐδηλούτον
	3.	ἐτιμάτην	ἐφιλείτην	ἐδηλούτην
Plur.	1.	ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
	2.	ἐτιμάτε	ἐφιλείτε	ἐδηλούτε
	3.	ἐτίμων	ἐφίλουν	ἐδήλουν

## Passive and Middle.

## Present Indicative.

Sing.	1.	τιμῶμαι	φιλοῦμαι	δηλοῦμαι
	2.	τιμᾷ	φιλῇ, φιλεῖ	δηλοῖ
	3.	τιμᾶται	φιλεῖται	δηλοῦται
Dual.	2.	τιμᾶσθον	φιλείσθον	δηλοῦσθον
	3.	τιμᾶσθον	φιλείσθον	δηλοῦσθον
Plur.	1.	τιμώμεθα	φιλούμεθα	δηλούμεθα
	2.	τιμᾶσθε	φιλείσθε	δηλοῦσθε
	3.	τιμώνται	φιλοῦνται	δηλοῦνται

## Present Subjunctive.

Sing.	1.	τιμῶμαι	φιλῶμαι	δηλῶμαι
	2.	τιμᾷ	φιλῇ	δηλοῖ
	3.	τιμᾶται	φιλήται	δηλῶται
Dual.	2.	τιμᾶσθον	φιλήσθον	δηλῶσθον
	3.	τιμᾶσθον	φιλήσθον	δηλῶσθον
Plur.	1.	τιμώμεθα	φιλῶμεθα	δηλῶμεθα
	2.	τιμᾶσθε	φιλήσθε	δηλῶσθε
	3.	τιμώνται	φιλώνται	δηλώνται

## Present Optative.

Sing.	1.	τιμῶμην	φιλοίμην	δηλοίμην
	2.	τιμῶ	φιλοῖο	δηλοῖο
	3.	τιμῶτο	φιλοῖτο	δηλοῖτο
Dual.	2.	τιμῶσθον	φιλοῖσθον	δηλοῖσθον
	3.	τιμῶσθην	φιλοῖσθην	δηλοῖσθην
Plur.	1.	τιμῶμεθα	φιλοίμεθα	δηλοίμεθα
	2.	τιμῶσθε	φιλοῖσθε	δηλοῖσθε
	3.	τιμῶντο	φιλοῖντο	δηλοῖντο

## Present Imperative.

Sing.	2.	τιμῶ	φιλοῦ	δηλοῦ
	3.	τιμάσθω	φιλείσθω	δηλούσθω
Dual.	2.	τιμᾶσθον	φιλείσθον	δηλοῦσθον
	3.	τιμάσθων	φιλείσθων	δηλούσθων
Plur.	2.	τιμᾶσθε	φιλείσθε	δηλοῦσθε
	3.	τιμάσθωσαν	φιλείσθωσαν	δολοῦσθωσαν
		οἱ τιμάσθων	οἱ φιλείσθων	οἱ δηλούσθων

## Present Infinitive and Participle.

Infin.	τιμᾶσθαι	φιλείσθαι	δηλοῦσθαι
Partic.	τιμῶμενος	φιλούμενος	δηλούμενος

Imperfect, *Ind.*

Sing.	1.	ἐτιμῶμην	ἐφιλοῦμην	ἐδηλούμην
	2.	ἐτιμῶ	ἐφιλοῦ	ἐδηλοῦ
	3.	ἐτιμᾶτο	ἐφιλείτο	ἐδηλοῦτο
Dual.	2.	ἐτιμᾶσθον	ἐφιλείσθον	ἐδηλοῦσθον
	3.	ἐτιμᾶσθην	ἐφιλείσθην	ἐδηλούσθην
Plur.	1.	ἐτιμῶμεθα	ἐφιλούμεθα	ἐδηλούμεθα
	2.	ἐτιμᾶσθε	ἐφιλείσθε	ἐδηλοῦσθε
	3.	ἐτιμῶντο	ἐφιλοῦντο	ἐδηλοῦντο

The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *αιω* sometimes occur in Homer; those of verbs in *ειω* are common in Homer and Herodotus; but those of verbs in *οω* are never used. See, however, § 124.

NOTE 1. Dissyllabic verbs in *ειω* contract only *ειε* and *ειι*. Thus *πλέω*, *to sail*, has pres. *πλέω*, *πλείς*, *πλεί*, *πλείτον*, *πλέον*, *πλείτε*, *πλείονσι*; imperf. *ἔπλεον*, *ἔπλεις*, *ἔπλει*, &c.; infin. *πλεῖν*; partic. *πλέον*.

Δέω, *to bind*, is the only exception, and is contracted in most forms; as δούσι, δούμαι, δούνται, ἔδουν, partic. δῶν, δούν.

NOTE 2. A few verbs in *aw* have *η* for *α* in the contracted forms; as διψάω, διψῶ, *to thirst*, διψῆς, διψῆ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζάω, *to live*, πεινάω, *to hunger*, χράω with χράομαι, and a few others.

NOTE 3. 'Ριγώω, *to shiver*, has infinitive ῥιγῶν (for ῥιγούν), and other similar forms in *ω*. Ἰδρώω, *to sweat*, has ἰδρῶσι, ἰδρῆ, ἰδρῶντι, &c.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus ἐφίλεε or ἐφίλεεν, but ἐφίλει (never ἐφίλειν). Except ἐχρῆν or χρῆν (for ἔχραεν, see Note 2), and a very few poetic forms.

### Dialectic Forms of Contract Verbs.

§ 124. 1. (*Verbs in aw*.) Verbs in *aw* are generally contracted regularly in Homer and Herodotus, except in the following cases:—

In Homer, a contracted *ω* is often *protracted* into *ow* or *ωω*, and a contracted *α* into *āā* or *āā*; as ὀρώω for ὀρῶ, ὀρώωσι for ὀρῶσι, ὀρόωμι for ὀρῶμι; μενοινῶω for μενοινῶ, ἡβῶωσα for ἡβῶσα; ὀράασθε for ὀρᾶσθε, ὀράα for ὀρᾶ, αἰτιόωω for αἰτιῶω (opt. of αἰτιάομαι). The long vowel (*ω* or *ā*) is prefixed chiefly when the preceding vowel is long, to suit the metre. Sometimes *ω* is protracted into *ωω*, as in ἡβῶωντες for ἡβῶντες; and sometimes *φ* becomes *ωφ*, as ἡβῶωμι for ἡβῶμι.

Homer sometimes has *εον* for *αον* in the imperfect. Herodotus changes *α* to *ε* before *ω*, *ου*, and *ο*; as ὀρέω, ὀρέομεν, ὀρέουσι, ὤρεον.

2. (*Verbs in ew*.) Verbs in *ew* generally remain uncontracted in both Homer and Herodotus. But sometimes *εο* or *εον* becomes *ευ*; and in Homer, sometimes *εε* or *εει* becomes *ει*.

The Ionic often drops the connecting vowel *ε* in the second person singular of the passive and middle, thus changing ἔεαι, ἔεο, into *έαι*, *έο*; as μυθέαι for μυθέεαι (from μυθέομαι), φοβέαι and φοβεό (from φοβεόμαι), ἐξηγέο (from ἐξηγέομαι). Besides thus omitting *ε*, the forms ἔεαι and ἔεο are often in Homer contracted into *είαι* and *είο*; as μυθείαι, αἰδείαι, αἰδείο.

In Homer, final *ε* of the stem is often lengthened into *ει*; as νεικεῖω, πνεῖω, for νεικέω, πνέω. So in ἐτελείετο from τελέω, τελείω. A similar change takes place in *ew* of the aorist passive subjunctive, &c. (§ 128).

3. (*Verbs in ow*.) Verbs in *ow* are always contracted; but Herodotus sometimes has *ευ* for *ου*, as in ἐδικαίευν, ἀξιεύμεθα. In Homer, protracted forms occur, which would naturally come from verbs in *aw*; as ἀρώωσι (from ἀρῶω, *to plough*), formed as if from ἀρά-ω, like ὀρώωσι, above; so δηῖώωντο (from δηῖώω).

## VERBS IN MI.

§ 125. 1. Some pure verbs omit the connecting vowels in most forms of the present and imperfect, and of the second aorist active and middle. The terminations (§ 112) are added directly to the stem; the final vowel of which is lengthened in the singular of the present and imperfect indicative, and throughout the second aorist indicative, imperative, and infinitive, in the active voice. See § 127, N. 1.

NOTE 1. As the original terminations  $\mu$  and  $\sigma$  are retained in the present indicative of these verbs, they are called *verbs in  $\mu$* . (See § 93.) The forms of the second aorist here mentioned very often do not belong to presents in  $\mu$ , but are irregular tenses of verbs in  $\omega$ . Such are  $\epsilon\beta\eta\nu$ ,  $\epsilon\gamma\gamma\omega\nu$ ,  $\epsilon\pi\tau\acute{\alpha}\mu\eta\nu$ , from  $\beta\alpha\acute{\iota}\nu\omega$ ,  $\gamma\gamma\acute{\nu}\omega\sigma\kappa\omega$ ,  $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$ . Such tenses are called  *$\mu$ -forms*. (See § 130.)

These forms generally retain the original  $\sigma\alpha\iota$  and  $\sigma\omicron$  in the second person passive and middle. But in the second aorist and in the subjunctive and optative,  $\sigma$  is omitted and contraction takes place; as in  $\theta\omicron\upsilon$  for  $\theta\acute{\epsilon}\sigma\sigma\omicron$ ,  $\epsilon\theta\upsilon$  for  $\epsilon\theta\acute{\epsilon}\sigma\sigma\omicron$ . This sometimes takes place in other forms. The secondary tenses have  $\sigma\alpha\nu$  in the third person plural.

NOTE 2. The third person plural has a connecting vowel  $\alpha$  before  $\nu\sigma\iota$  making  $\alpha\sigma\iota$ , which is contracted with a preceding  $\alpha$ ; as  $\iota\sigma\tau\acute{\alpha}\sigma\iota$  for  $\iota\sigma\tau\alpha-\alpha-\nu\sigma\iota$ ,  $\tau\iota\theta\acute{\epsilon}-\alpha\sigma\iota$ ,  $\delta\iota\delta\acute{o}-\alpha\sigma\iota$ ,  $\delta\epsilon\iota\kappa\nu\acute{\nu}-\alpha\sigma\iota$ . Forms in  $\epsilon\acute{\iota}\sigma\iota$ ,  $\omicron\upsilon\sigma\iota$ , and  $\upsilon\sigma\iota$ , from stems in  $\epsilon$ ,  $\omicron$ , and  $\upsilon$ , are rare in Attic, but regular in Ionic.

2. Many verbs in  $\mu$  prefix a reduplication to the stem in the present and imperfect. (§ 108, 8.) This consists of the first consonant of the stem with  $\iota$ ; but stems beginning with two consonants prefix  $\acute{\iota}$ . Thus,  $\tau\acute{\iota}\theta\eta\mu\iota$  (stem  $\theta\epsilon-$ ),  $\delta\acute{\iota}\delta\omega\mu\iota$  ( $\delta\omicron-$ ),  $\acute{\iota}\sigma\tau\eta\mu\iota$  ( $\sigma\tau\alpha-$ ).

§ 126. 1. The following is a synopsis of  $\acute{\iota}\sigma\tau\eta\mu\iota$ , to set (stem  $\sigma\tau\alpha-$ ),  $\tau\acute{\iota}\theta\eta\mu\iota$ , to put (stem  $\theta\epsilon-$ ),  $\delta\acute{\iota}\delta\omega\mu\iota$ , to give (stem  $\delta\omicron-$ ), and  $\delta\acute{\epsilon}\iota\kappa\nu\upsilon\mu\iota$ , to show (stem  $\delta\epsilon\iota\kappa\nu\upsilon-$ ).

As  $\acute{\iota}\sigma\tau\eta\mu\iota$  wants the second aorist middle,  $\epsilon\pi\acute{\rho}\iota\alpha\mu\eta\nu$ , I bought (from a stem  $\pi\pi\alpha-$  which has no present), is added; and as  $\delta\acute{\epsilon}\iota\kappa\nu\upsilon\mu\iota$  wants the second aorist active,  $\epsilon\delta\upsilon\nu$ , I entered (from  $\delta\acute{\upsilon}\nu\omega$ , formed as if from  $\delta\upsilon-\mu\iota$ ), is added. The optative  $\delta\acute{\upsilon}\eta\nu$  (contracted for  $\delta\upsilon-\acute{\iota}\eta\nu$ ) is found in Homer. Ordinary verbs in  $\upsilon\mu\iota$  have no second aorist middle.

*Active.*

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	ἴστημι	ἴσῳ	ἴσταίην	ἴστη	ἴσταναι	ἴσάς
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναι	τιθείς
	δίδωμι	διδῶ	διδόίην	δίδου	διδόναι	διδούς
	δείκνυμι	δεικνύω	δεικνύοιμι	δείκνυ	δεικνύναι	δεικνύς
Imp.	ἴστη					
	ἐτίθει					
	ἐδίδων					
	ἐδείκνυν					
2 Aor.	ἔστην	στώ	σταίην	στήθι	στήναι	στάς
	[ἔθην]	θῶ	θείην	θείς	θεῖναι	θείς
	[ἔδων]	δῶ	δοίην	δός	δοῦναι	δούς
	ἔδυν	δύω	δύην (Epic)	δύθι	δύναι	δύς

*Passive and Middle.*

Pres.	ἴσᾰμαι	ἴσῶμαι	ἴσταίμην	ἴσᾰσο	ἴστασθαι	ἴσάμενος
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	δίδομαι	διδῶμαι	διδόίμην	δίδοσο	δίδοσθαι	διδόμενος
	δείκνυμαι	δεικνύωμαι	δεικνύοιμην	δείκνυσο	δεικνυσθαι	δεικνύμενος
Imp.	ἴσάμην					
	ἐτιθέμην					
	ἐδιδόμην					
	ἐδείκνυμην					
2 Aor.	ἔπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἔθέμην	θῶμαι	θειμην	θοῦ	θέσθαι	θέμενος
Mid.	ἔδδμην	δῶμαι	δοίμην	δοῦ	δδσθαι	δόμενος

NOTE. The principal parts (§ 92) of ἴστημι, τίθημι, δίδωμι, and δείκνυμι are as follows:—

ἴστημι, στήσω, ἔστησα, ἔστηκα, ἔσταμαι, ἐστάθην, <sup>4</sup>ἐστήθην.

τίθημι, θήσω, ἔθηκα (§ 121, N. 2), τέθεικα, τέθειμαι, ἐτέθην.

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην.

δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην.

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

## Indicative Active.

## Present.

Sing.	1.	ἴσθμι	τίθῃμι	δίδωμι	δείκνυμι
	2.	ἴσθης	τίθης	δίδως	δείκνυς
	3.	ἴσθσι	τίθῃσι	δίδωσι	δείκνυσσι
Dual.	2.	ἴσθατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἴστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἴσθμεν	τίθεμεν	δίδομεν	δείκνυμεν
	2.	ἴστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἴσθασι	τιθέασι	διδόασι	δείκνύασι

## Imperfect.

Sing.	1.	ἴστην	ἐτίθην	[ἐδίδων]	ἐδίδουν	ἐδείκνυν
	2.	ἴσθης	ἐτίθης, ἐτίθεις	[ἐδίδως]	ἐδίδους	ἐδείκνυς
	3.	ἴσθῃ	ἐτίθῃ, ἐτίθει	[ἐδίδω]	ἐδίδου	ἐδείκνυ
Dual.	2.	ἴσθατον	ἐτίθετον	ἐδίδοτον		ἐδείκνυτον
	3.	ἴσθᾶτην	ἐτιθέτην	ἐδιδότην		ἐδείκνυτήν
Plur.	1.	ἴσθμεν	ἐτίθεμεν	ἐδίδομεν		ἐδείκνυμεν
	2.	ἴστατε	ἐτίθετε	ἐδίδοτε		ἐδείκνυτε
	3.	ἴστασαν	ἐτίθεσαν	ἐδίδοσαν		ἐδείκνυσαν

## Second Aorist.

Sing.	1.	ἔσθην	[ἔθην]	[ἔδων]	ἔδυν
	2.	ἔσθης	[ἔθης]	[ἔδως]	ἔδυσ
	3.	ἔσθῃ	[ἔθῃ]	[ἔδω]	ἔδω
Dual.	2.	ἔσθητον	ἔθετον	ἔδοτον	ἔδυτον
	3.	ἔσθῆτην	ἐθέτην	ἐδότην	ἐδύτην
Plur.	1.	ἔσθημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
	2.	ἔσθητε	ἔθετε	ἔδοτε	ἔδυτε
	3.	ἔσθησαν	ἔθεσαν (§ 127, N. 1)	ἔδοσαν (§ 127, N. 1)	ἔδυσαν



*Subjunctive Active.*

## Present.

Sing.	1.	ἴσθῳ	τιθῶ	διδῶ	δεικνύω
	2.	ἴσῃς	τιθῇς	διδῇς	δεικνύης
	3.	ἴσῃ	τιθῇ	διδῇ	δεικνύῃ
Dual.	2.	ἴσῃτον	τιθῃτον	διδῶτον	δεικνύητον
	3.	ἴσῃτων	τιθῃτων	διδῶτων	δεικνύητων
Plur.	1.	ἴσῶμεν	τιθῶμεν	διδῶμεν	δεικνύομεν
	2.	ἴσῃτε	τιθῇτε	διδῶτε	δεικνύητε
	3.	ἴσῶσι	τιθῶσι	διδῶσι	δεικνύωσι

## Second Aorist.

Sing.	1.	σθῶ	θῶ	δῶ	δύω, &c.
	2.	σῃς	θῇς	δῇς	regular
	3.	σῃ	θῇ	δῇ	δύῃ
Dual.	2.	σῃτον	θῃτον	δῶτον	δύῃτον
	3.	σῃτων	θῃτων	δῶτων	δύῃτων
Plur.	1.	σῶμεν	θῶμεν	δῶμεν	δύομεν
	2.	σῃτε	θῇτε	δῶτε	δύητε
	3.	σῶσι	θῶσι	δῶσι	δύωσι

*Optative Active.*

## Present.

Sing.	1.	ἴσταιην	τιθείην	διδόιην	δεικνύοιμι
	2.	ἴσταιῃς	τιθείῃς	διδόιῃς	δεικνύοις
	3.	ἴσταιῇ	τιθείῃ	διδόιῃ	δεικνύοι
Dual.	2.	ἴσταιήτον	τιθείήτον	διδόιήτον	δεικνύοιτον
	3.	ἴσταιήτων	τιθείήτων	διδόιήτων	δεικνύοιτων
Plur.	1.	ἴσταιίμεν	τιθείίμεν	διδόίμεν	δεικνύοιμεν
	2.	ἴσταιίητε	τιθείίητε	διδόίητε	δεικνύοιτε
	3.	ἴσταιίσαν	τιθείίσαν	διδόίσαν	δεικνύοισαν

Or thus contracted:—

Dual.	2.	ἴσταιτον	τιθείτον	διδόιτον	
	3.	ἴσταιτην	τιθείτην	διδόιτην	
Plur.	1.	ἴσταιμεν	τιθείμεν	διδόίμεν	
	2.	ἴσταιτε	τιθείτε	διδόίτε	
	3.	ἴσταιεν	τιθείεν	διδόιεν	

## Second Aorist.

Sing.	1.	σταίην	θείην	δοίην	δύην (Epic)
	2.	σταίης	θείης	δοίης	δύης
	3.	σταίη	θείη	δοίη	δύη
Dual.	2.	σταίητον	θείητον	δοίητον	δύητον
	3.	σταιήτην	θειήτην	δοιήτην	δυήτην
Plur.	1.	σταίημεν	θείημεν	δοίημεν	δύημεν
	2.	σταίητε	θείητε	δοίητε	δύητε
	3.	σταίησαν	θείησαν	δοίησαν	δύησαν

Or thus contracted : —

Dual.	2.	σταῖτον	θεῖτον	δοῖτον	δῦτον
	3.	σταίτην	θειτήν	δοίτην	δυτήν
Plur.	1.	σταῖμεν	θεῖμεν	δοῖμεν	δῦμεν
	2.	σταῖτε	θεῖτε	δοῖτε	δῦτε
	3.	σταῖεν	θειεν	δοῖεν	δυεν

*Imperative Active.*

## Present.

Sing.	2.	ἵστη	τίθει	δίδου	δείκνυ
	3.	ιστάτω	τιθέτω	διδότω	δεικνύτω
Dual.	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ιστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ιστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

OR ἱστάντων

OR τιθέντων

OR διδόντων

OR δεικνύντων

## Second Aorist.

Sing.	2.	στήθι	θές	δός	δῦθι
	3.	στήτω	θέτω	δύτω	δύτω
Dual.	2.	στήγον	θέγον	δότον	δύτον
	3.	στήτων	θέτων	δότων	δύτων
Plur.	2.	στήτε	θέτε	δότε	δύτε
	3.	στήτωσαν	θέτωσαν	δότησαν	δύτωσαν

OR στάντων

OR θέντων

OR δόντων

OR δύντων

*Infinitive Active.*

Pres.	ιστάναι	τιθέναι	διδόναι	δεικνύναι
2 Aor.	στήναι	θείναι	δοῦναι	δύναι

*Participle Active.*

Pres.	ιστάς	τιθείς	διδούς	δεικνύς
2 Aor.	στάς	θείς	δούς	δύς

*Indicative Passive and Middle.*

## Present.

Sing.	1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	2.	ἵστασαι	τίθειςαι or τίθῃ	δίδοσαι	δείκνυσαι
	3.	ἵσταται	τίθεται	δίδοται	δείκνυται
Dual.	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστανται	τίθενται	δίδονται	δείκνυνται

## Imperfect.

Sing.	1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
	2.	ἵτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσσο
	3.	ἵτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual.	2.	ἵτασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἱτάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἵτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἵταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

## Second Aorist Middle.

Sing.	1.	ἐπριάμην	ἐθέμην	ἐδόμην
	2.	ἐπρίω	ἔθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual.	2.	ἐπρίασθον	ἔθεσθον	ἔδοσθον
	3.	ἐπρίασθην	ἐθέσθην	ἐδόσθην
Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	3.	ἐπρίαντο	ἔθεντο	ἔδοντο

*Subjunctive Passive and Middle.*

## Present.

Sing.	1.	ιστώμαι	τιθῶμαι	διδῶμαι	δεικνύμαι
	2.	ιστῇ	τιθῇ	διδῷ	δεικνύῃ
	3.	ιστῆται	τιθῆται	διδῶται	δεικνύηται
Dual.	2.	ιστῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
	3.	ιστῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
Plur.	1.	ιστώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
	2.	ιστῆσθε	τιθῆσθε	διδῶσθε	δεικνύσθε
	3.	ιστῶνται	τιθῶνται	διδῶνται	δεικνύωνται

## Second Aorist Middle.

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῷ
	3.	πρίῃται	θῆται	δῶται
Dual.	2.	πρίῃσθον	θῆσθον	δῶσθον
	3.	πρίῃσθον	θῆσθον	δῶσθον
Plur.	1.	πρίώμεθα	θώμεθα	δώμεθα
	2.	πρίῃσθε	θῆσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

*Optative Passive and Middle.*

## Present.

Sing.	1.	ισταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ισταίῳ	τιθείῳ	διδοίῳ	δεικνυοίῳ
	3.	ισταίῳτο	τιθείῳτο	διδοίῳτο	δεικνυοίῳτο
Dual.	2.	ισταίισθον	τιθείισθον	διδοίισθον	δεικνυοίισθον
	3.	ισταίισθην	τιθείισθην	διδοίισθην	δεικνυοίισθην
Plur.	1.	ισταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ισταίισθε	τιθείισθε	διδοίισθε	δεικνυοίισθε
	3.	ισταίντο	τιθείντο	διδοίντο	δεικνυοίντο

*Optative,*

## Second Aorist Middle.

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πρίαω	θείω	δοίω
	3.	πρίατο	θείτο	δοίτο
Dual.	2.	πρίασθον	θείσθον	δοίσθον
	3.	πριασθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πρίασθε	θείσθε	δοίσθε
	3.	πρίαυντο	θείντο	δοίντο

*Imperative Passive and Middle.*

## Present.

Sing.	2.	ἴτασο	τίθεσο	δίδοσο	δείκνυστο
		or ἴτω	or τίθου	or δίδου	
	3.	ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual.	2.	ἰτασθον	τίθεσθον	διδόσθον	δείκνυσθον
	3.	ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2.	ἰτασθε	τίθεσθε	διδόσθε	δείκνυσθε
	3.	ἰτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
		or ἰτάσθων	or τιθέσθων	or διδόσθων	or δεικνύσθων

## Second Aorist Middle.

Sing.	2.	πρίω	θέω	δόω
	3.	πρίασθω	θέσθω	δόσθω
Dual.	2.	πρίασθον	θέσθον	δόσθον
	3.	πρίασθων	θέσθων	δόσθων
Plur.	2.	πρίασθε	θέσθε	δόσθε
	3.	πρίασθωσαν	θέσθωσαν	δόσθωσαν
		or πρίασθων	or θέσθων	or δόσθων

*Infinitive Passive and Middle.*

Pres.	ἰτασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
2 A. M.	πρίασθαι	θέσθαι	δόσθαι	

*Participle Passive and Middle.*

Pres.	ἰτάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 A. M.	πρίαμενος	θέμενος	δόμενος	

REMARK. The following remarks apply only to the tenses which are mentioned in § 125, 1. In other tenses verbs in  $\mu$  follow the general rules for verbs in  $\omega$  (§ 93, Note).

§ 127. 1. Most verbs in  $\mu$  may be inflected in some of their parts like verbs in  $\alpha\omega$ ,  $\epsilon\omega$ ,  $\omicron\omega$ , and  $\upsilon\omega$ . Especially, verbs in  $\upsilon\mu$  form their present subjunctive and optative like verbs in  $\upsilon\omega$ . The forms  $\epsilon\tau\acute{\iota}\theta\epsilon\iota\varsigma$ ,  $\epsilon\tau\acute{\iota}\theta\epsilon\iota$  (as if from  $\tau\acute{\iota}\theta\acute{\iota}\omega$ ), and  $\epsilon\delta\acute{\iota}\delta\omicron\upsilon\nu$ ,  $\epsilon\delta\acute{\iota}\delta\omicron\upsilon\varsigma$ ,  $\epsilon\delta\acute{\iota}\delta\omicron\upsilon$  (as if from  $\delta\acute{\iota}\delta\acute{\omicron}\omega$ ) are much more common than the regular forms. (See the paradigms.)

2. The subjunctive of verbs in  $\eta\mu$  and  $\omega\mu$  has the regular connecting vowels  $\omega$  and  $\eta$ , which are contracted with the final vowel of the stem; as  $\tau\acute{\iota}\theta\tilde{\omega}$ ,  $\theta\tilde{\omega}$ ,  $\tau\acute{\iota}\theta\tilde{\omega}\mu\alpha\iota$ , for  $\tau\acute{\iota}\theta\acute{\iota}\omega$   $\theta\acute{\iota}\omega$ ,  $\tau\acute{\iota}\theta\acute{\iota}\omega\mu\alpha\iota$ ;  $\delta\acute{\iota}\delta\tilde{\omega}$  for  $\delta\acute{\iota}\delta\acute{\omicron}\omega$ . Verbs in  $\mu$  from stems in  $\alpha$  have  $\tilde{\omega}$ ,  $\tilde{\eta}\varsigma$ ,  $\tilde{\eta}$  in the subjunctive, as if from  $\epsilon\omega$ ,  $\epsilon\tilde{\eta}\varsigma$ ,  $\epsilon\tilde{\eta}$  (see  $\acute{\iota}\sigma\tau\eta\mu$  and § 128, 2); those from stems in  $\omicron$  have  $\tilde{\omega}$ ,  $\tilde{\phi}\varsigma$ ,  $\tilde{\phi}$  (§ 9, 2 & 4), not  $\alpha\acute{\iota}\varsigma$ ,  $\alpha\acute{\iota}$  (§ 9, 4, N.).

3. The optative active of verbs in  $\eta\mu$  and  $\omega\mu$  is formed like the aorist optative passive of verbs in  $\omega$ , by adding to the stem the secondary endings (§ 112) preceded by  $\iota\eta$ ; as  $\acute{\iota}\sigma\tau\alpha\text{-}\iota\eta\text{-}\nu$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\iota\eta\text{-}\nu$ ,  $\delta\acute{\iota}\delta\omicron\text{-}\iota\eta\text{-}\nu$ . (See § 116, N. 2.) The optative passive and middle adds to the stem the regular endings preceded by  $\iota$ ; as  $\acute{\iota}\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\nu$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\iota\text{-}\mu\eta\nu$ ,  $\delta\acute{\iota}\delta\omicron\text{-}\iota\text{-}\mu\eta\nu$ . The contraction here appears in the accent,  $\acute{\iota}\sigma\tau\alpha\acute{\iota}\omega$ ,  $\tau\acute{\iota}\theta\epsilon\acute{\iota}\omega$ , &c. (C)

4. The present imperative active commonly omits  $\theta\iota$  in the second person singular, and lengthens the final vowel of the stem ( $\alpha$ ,  $\epsilon$ ,  $\omicron$ ,  $\upsilon$ ) to  $\eta$ ,  $\epsilon\iota$ ,  $\omicron\upsilon$ ,  $\tilde{\upsilon}$ . The second aorist retains  $\theta\iota$ , except in  $\theta\acute{\epsilon}\varsigma$ ,  $\delta\acute{\omicron}\varsigma$ , and  $\acute{\epsilon}\varsigma$ , also in  $\sigma\chi\acute{\epsilon}\varsigma$  (from  $\acute{\epsilon}\chi\omega$ ).

5. The infinitive active adds  $\nu\alpha\iota$  to the tense-stem; the infinitive passive and middle adds  $\sigma\theta\alpha\iota$ . Thus,  $\acute{\iota}\sigma\tau\acute{\alpha}\text{-}\nu\alpha\iota$ ,  $\acute{\iota}\sigma\tau\alpha\text{-}\sigma\theta\alpha\iota$ ;  $\sigma\tau\acute{\eta}\text{-}\nu\alpha\iota$ ,  $\theta\acute{\epsilon}\acute{\iota}\text{-}\nu\alpha\iota$ ,  $\delta\omicron\tilde{\upsilon}\text{-}\nu\alpha\iota$  (§ 125, 1);  $\theta\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$ ,  $\delta\acute{\omicron}\text{-}\sigma\theta\alpha\iota$ .

6. The stem of the participle active is formed by adding  $\nu\tau$  to the tense-stem; that of the participle passive and middle by adding  $\mu\epsilon\nu\omicron$ . (See § 119, 1, and § 46.)

NOTE 1. The second aorist active of two verbs,  $\tau\acute{\iota}\theta\eta\mu$  and  $\delta\acute{\iota}\delta\omega\mu$ , lengthens the vowel of the stem only in the infinitive; the forms  $\acute{\epsilon}\theta\eta\nu$ ,  $\text{-}\eta\varsigma$ ,  $\text{-}\eta$ ,  $\acute{\epsilon}\delta\omega\nu$ ,  $\text{-}\omega\varsigma$ ,  $\text{-}\omega$ , not being in use in the singular of the indicative. These verbs (as inflected in § 126, 2) are therefore irregular in the indicative and imperative of this tense; the regular form being seen in  $\acute{\epsilon}\gamma\omega\nu$  (stem  $\gamma\nu\omicron$ ), which has 2 aor. act. indic.  $\acute{\epsilon}\gamma\omega\nu$ ,

-ως, -ω, -ωτον, -ωτην, -ωμεν, -ωτε, -ωσαν; subj. γνώ (like δῶ), opt. γνῶην (like δολῆν), imperat. γνώθι, γνώτω, γνώτον, γνώτων, γνώτε, γνώτωσαν; infin. γνῶναι; partic. γνούς (γνόντ-).

For three aorists in κα, see § 121, Note 2.

NOTE 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 126, 2); as δύναμαι, δύναιτο (not δυνάμαι, δυνάιτο); and sometimes other verbs in μι.

### Dialectic Forms of Verbs in MI.

§ 128. 1. *Indicative.* Doric τι, ντι, for σι, νσι. Epic sometimes σθα for σ in 2 pers. sing. For 3 pers. plur. in εἶσι, οὔσι, ὄσι, see § 125, N. 2. Epic ν for σαν in 3 pers. plur., with preceding vowel short; as ἔσταν for ἔστησαν, ἰεν for ἴεσαν:—in aor. pass. εν for ησαν; as ἐκόσμηθεν for ἐκοσμήθησαν. The Ionic σκον and σκομην (§ 122, 2) have no connecting vowel in verbs in μι; as ἴστα-σκον. Herod. often has αται and ατο (§ 122, 2) for νται and ντο in the pres. and imperf., changing a preceding α to ε; as τιθέ-αται, δυνέ-αται (δυνα-), ἐδυνέ-ατο. (See § 128, 2.)

2. *Subj.* The Ionic sometimes leaves εω uncontracted in the subj. of verbs in ημι; as in θέωμεν for θῶμεν, διαθέωνται for διαθῶνται. It forms the subj. in εω and εωμαι even from stems in α; as στέωμεν for στῶμεν (στα-ωμεν), ἐπιστέωνται for ἐπίστωνται (ἐπιστα-ωνται, § 127, N. 2).

In Homer, when the 2 aor. act. subj. is uncontracted, the vowel of the stem is generally lengthened (ε to ει or η, and ο to ω); in which case the short connecting vowels ο and ε are used in the dual and plural, except before σι (for νσι). Thus, in place of Attic θῶ, &c. and στῶ, &c., we find θείω, θείης, θείη, θείομεν, στήης, στήη, στείομεν, παρστήητον, περι-στήωσι. Also θείομαι for θῶμαι. So, for δῶ, &c., we have δῶη (also δῶησι and δῶσι), δῶομεν, δῶωσι. The same forms are found in the aor. pass. subj. (§ 115, N.); as δαείω (for δαῶ) from indic. ἐδάην, δαμείης and δαμήη (for δαμῆς and δαμῆ) from ἐδάμην, μυγείη (for μυγῆ) from ἐμίγην.

3. *Infin. and Partic.* Homer has μεναι and μεν for ναι; as ἰσά-μεναι or ἴστα-μεν, sometimes with lengthened vowel, as τιθή-μεναι. So in aor. pass. ὁμοιωθή-μεναι for ὁμοιωθή-ναι (from ὁμοίω, to liken).

The participle passive and middle sometimes has ημενος for αμενος or εμενος in Homer; as τιθήμενος.

### Irregular Verbs in MI.

§ 129. The verbs εἰμί, to be, εἶμι, to go, ἵημι, to send, φημί, to say, and κεῖμαι, to lie, are thus inflected.

I. *Εἶμι*, to be (stem *έσ-*, Latin, *es-se*).*Present.*

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἶμι	ᾧ	εἶην	
	2. εἶ	ῆς	εἶης	ἴσθι
	3. ἐστί	ῆ	εἶη	ἔστω
Dual.	2. ἐστόν	ῆτον	εἶητον, εἶτον	ἔστων
	3. ἐστόν	ῆτον	εἶητην, εἶτην	ἔστων
Plur.	1. ἐσμέν	ᾶμεν	εἶημεν, εἶμεν	
	2. ἐστέ	ῆτε	εἶητε, εἶτε	ἔστε
	3. εἰσὶ	ᾶσι	εἶησαν, εἶεν	ἔστωσαν, ἔστων, ὄντων

*Present Infinitive.* εἶναι      *Pres. Partic.* ὄν, οὔσα, ὄν

*Imperfect.**Fut. Indicative.*

Sing.	1. ἦν or ῆ	ἔσομαι
	2. (ῆς), ἦσθα	ἔσῃ, ἔσει
	3. ἦν	ἔσται (poet. ἔσεται)
Dual.	2. ῆστον or ῆτον	ἔσεσθον
	3. ῆστην or ῆτην	ἔσεσθον
Plur.	1. ῆμεν	ἔσόμεθα
	2. ῆτε or ῆστε	ἔσεσθε
	3. ἦσαν	ἔσονται

*Fut. Opt.* ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

*Fut. Infin.* ἔσεσθαι

*Fut. Partic.* ἐσόμενος

A middle form ἤμην, *I was*, rarely occurs in the imperfect.

NOTE. DIALECTS. *Pres. Indic.* Aeolic εἶμι, the most primitive form, nearest to *έσ-μι* (see foot-note on p. 85). Ionic εἶς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic εἶσι, Doric ἐντί (for εἰσί). *Imperf.* Hom. ῆα, ἔα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ῆεν, ἔην, ῆην (3 pers.); ἔσαν (for ῆσαν). Hdt. εἶα, εἶας, εἶατε. Ionic (iterative) ἔσκον. *Future.* Hom. ἔσσομαι, &c., with ἐσσεῖται.

*Subj.* Ionic εἷω, &c., εἷωσι; Hom. also εἰω. Ionic εἶσις, εἶσι. *Imper.* Hom. ἔσ-σο (the regular form). *Infin.* Hom. ἔμμεναι, ἔμναι, ἔμεν. *Partic.* Ionic ἐών, ἐούσα, ἐόν.



II. *Εἶμι*, to go (stem *ι-*, Latin, *i-re*).*Present.*

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἶμι	ἴω	λοίην (ἴοιμι)	
	2. εἶ	ἴης	ἴοις	ἴθι (εἶ in compos.)
	3. εἴσι	ἴῃ	ἴοι	ἴτω
Dual.	2. ἴτον	ἴητον	ἴοιτον	ἴτον
	3. ἴτων	ἴητων	λοιίτην	ἴτων
Plur.	1. ἴμεν	ἴωμεν	ἴοιμεν	
	2. ἴτε	ἴητε	ἴοιτε	ἴτε
	3. ἴασι	ἴωσι	ἴοιεν	ἴωσαν or λόντων

*Present Infinitive.* ἰέναι*Partic.* ἰών, λούσα, λόν*Imperfect.*

	Sing.	Dual.	Plural.
1.	ἦεν or ἦα		ἦειμεν or ἦμεν
2.	ἦεις or ἦεισθα	ἦειτον or ἦτον	ἦειτε or ἦτε
3.	ἦει or ἦιν	ἦείτην or ἦτην	ἦεσαν

The future εἴσομαι and the aorist εἰσάμην are Homeric.

NOTE. DIALECTS. *Pres. Ind.* Hom. εἰσθα for εἶ. *Imperf.* Hom. ἦια, ἦιον (in 1 pers. sing.); ἦτε ἦε, ἦε (in 3 pers.); ἦτην (in dual); ἦομεν, ἦισαν (ἦσαν), ἴσαν, ἦιον (in plural). Hdt. ἦια, ἦτε, ἦισαν.

*Subj.* Hom. ἴησθα, ἴησι. *Opt.* Hom. λείη (for ἴοι). *Infin.* Hom. ἴ-μεναι or ἴ-μεν (for ἴ-έναι).

III. *Ἰημι*, to send (stem *έ-*).

(Fut. ἴσω, Aor. ἴκα, Perf. εἴκα, Perf. Pass. and Mid. εἶμαι, Aor. Pass. εἶθην.)

## ACTIVE.

*Present.*

*Indic.* ἴημι, inflected like τιθημι; but ἴασι in third person plural.

*Subj.* ἴω, ἴης, ἴῃ; &c.

*Imper.* ἴει, ἴέτω; &c.

*Opt.* λείην, λείης, λείῃ; &c.

*Infin.* ἰέναι. *Partic.* λείς.

*Imperfect.*

ἦν, ἦς, ἦ, &c.; like ἐτίθην : sometimes ἔιν, ἔεις, ἔει.

*Second Aorist.*

*Indic.* No singular : Dual, εἶτον, εἶτην : Plur. εἶμεν, εἶτε, εἶσαν.

*Subj.* ᾔς, ᾔς, ᾔ ; ἦτον, ἦτον ; ᾔμεν, ἦτε, ᾔσι.

*Opt.* εἶην, εἶης, εἶη ; εἶητον, εἶήτην ; εἶημεν OR εἶμεν, εἶητε OR εἶτε, εἶησαν OR εἶεν.

*Imper.* ἔς, ἔτω ; ἔτον, ἔτων ; ἔτε, ἔτωσαν OR ἔντων.

*Inf.* εἶναι. *Partic.* εἶς, εἶσα, ἔν.

## PASSIVE AND MIDDLE.

*Present.*

*Indic.* ἵμαι, *Subj.* ἰῶμαι, *Opt.* ἰίμην, *Imper.* ἵσο or ἶου, *Inf.* ἵσθαι, *Partic.* ἰμένος. (All regular like τίθεμαι, &c.)

*Imperfect.*

ἰέμην, inflected regularly like ἐτιθέμην.

*Second Aorist Middle.*

*Indic.* εἶμην, εἶσο, εἶτο ; εἶσθον, εἶσθην ; εἶμεθα, εἶσθε, εἶντο.

*Subj.* ᾔμαι, ᾔ, ᾔται ; ᾔσθον ; ᾔμεθα, ᾔσθε, ᾔνται.

*Opt.* εἶμην, εἶο, εἶτο ; εἶσθον, εἶσθην ; εἶμεθα, εἶσθε, εἶντο.

*Imper.* οὐ, ἔσθω ; ἔσθον, ἔσθων ; ἔσθε, ἔσθωσαν OR ἔσθων.

*Inf.* ἔσθαι. *Partic.* ἔμενος.

Such forms as ἀφίετε and ἀφίειν, προόιτο and πρόοισθε (also accented προοίτο, προοίσθε), for ἀφιεῖντε, προεῖτο, &c., sometimes occur.

NOTE. (DIALECTS.) Hom. ἔιν for ἦν ; ἔμεν for εἶναι ; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for εἶσαν, εἶμην, εἶντο, &c. in indic. ; in ἀνίμμι, fut. ἀνέσω, aor. ἄνεσα.

## IV. Φημί, to say (stem φα-).

*Present.*

*Indic.* φημί, φῆς, φησί ; φάτόν, φατόν, φᾶμέν, φάτέ, φᾶσι.

*Subj.* φῶ, φῆς, φῆ, &c. *Opt.* φαῖν, φαῖς, &c.

*Imper.* φάθι OR φαθί, φάτω ; φάτον, φάτων, &c.

*Inf.* φάναι. *Partic.* φάς, φᾶσα, φάν (not Attic).

*Imperfect.*

ἔφην, ἔφθη OR ἔφης, ἔφη ; ἔφατον, ἐφάτην ; ἔφαμεν, ἔφατε, ἔφασαν.

NOTE. Homer has some middle forms of φημί; *pres. imperat.* φάο, φάσθω, φάσθε; *infin.* φάσθαι; *partic.* φάμενος; *imperfect* ἐφάμην, ἔφατο or φάτο. These all have an active sense.

### V. Κεῖμαι, to lie (stem κει-, κε-).

*Pres. Indic.* κεῖμαι, κεῖσαι, κεῖται; κεῖσθον, κεῖσθον; κεῖμεθα, κεῖσθε, κεῖνται. *Imperf.* ἐκέιμην, ἔκεισο, ἔκειτο; ἔκεισθον, ἐκείσθην; ἐκέιμεθα, ἔκεισθε, ἔκειντο. *Pres. Subj. and Opt.* These forms occur: κήται, κέωνται, κέοιτο, κέοιντο. *Imper.* κέισο, κέισθω; κέισθον, κέισθων; κέισθε, κέισθωσαν or κέισθων. *Infin.* κέισθαι. *Partic.* κείμενος.

*Future.* κείσομαι, regular.

NOTE. Homer has κέεται, κείαται, and κέονται, for κεῖνται; κέατο and κείατο for ἔκειντο; subj. κῆται. Hdt. has often κέεται, κέεσθαι, and ἐκέετο, for κεῖται, &c.; and always κέεται and ἐκέατο for κεῖνται and ἔκειντο.

### Second Perfect and Pluperfect of the MI-form.

§ 130. 1. A few second perfects and pluperfects drop the connecting vowel, and are inflected like the present of verbs in μι. But they are not used in the singular of the indicative, and they form the participle in ῶς. They are formed from stems in α.

The principal verbs which have these forms are βαίνω, to go, 2 perf. infin. βεβάναι; θνήσκω, to die, τεθνάναι; and ἵστημι, to set, ἐστάναι. All these have ordinary perfects, βέβηκα, τέθνηκα, ἔστηκα, which are used in the singular of the indicative. The second perfect and pluperfect of ἵστημι (στα-) are thus inflected:—

#### Second Perfect.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing. {	1. —	ἔστω	ἑσταίην	
	2. —	ἑστής	ἑσταίης	ἑσταθι
	3. —	ἑστήῃ	ἑσταίῃ	ἑστάτω
Dual {	2. ἑστατον	ἑστήτον	ἑσταίητον or -αῖτον	ἑστατον
	3. ἑστατον	ἑστήτον	ἑσταίητην or -αίτην	ἑστάτων
Plur. {	1. ἑσταμεν	ἑστώμεν	ἑσταίημεν or -αῖμεν	
	2. ἑστατε	ἑστήτε	ἑσταίητε or -αῖτε	ἑστατε
	3. ἑστῶσι	ἑστώσι	ἑσταίησαν or -αῖεν	ἑστάτωσαν or ἑστάντων

Infinitive. *ἑστάναι*Participle. *ἑσταώς, ἑστώς* (§ 69, Note)Second Pluperfect. *ἑστῶς, ἑστῶσα, ἑστῶς.*  
*ἑστῶτος, ἑστῶσῃ, ἑστῶτος*Dual. *ἑστατον, ἑστάτην*Plural. *ἑσταμεν, ἑστατε, ἑστασαν*

NOTE 1. Homer has a form in *-ᾶσι* in the third person plural, as *βεβᾶσι*; also a participle *γεγάως* and some other forms of a second perfect of *γίγνομαι* of this class.

NOTE 2. The Epic *δεῖδω* or *δίω*, *to fear*, has a second perfect *δέδω* (Epic *δεῖδω*) with many forms of this class. See the Lexicon.

2. The second perfect *οἶδα*, *I know*, and its pluperfect *ᾔδειν*, *I knew*, are thus inflected:—

*Second Perfect.*

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. <i>οἶδα</i>	<i>εἰδῶ</i>	<i>εἰδείην</i>	
	2. <i>οἶσθα</i>	<i>εἰδῆς</i>	<i>εἰδείης</i>	<i>ἴσθι</i>
	3. <i>οἶδε</i>	<i>εἰδῇ</i>	<i>εἰδείη</i>	<i>ἴτω</i>
Dual	2. <i>ἴστων</i>	&c.	&c.	<i>ἴστων</i>
	3. <i>ἴστων</i>	regular	regular	<i>ἴστων</i>
Plur.	1. <i>ἴσμεν</i>			
	2. <i>ἴστε</i>			<i>ἴστε</i>
	3. <i>ἴσῃσι</i>			<i>ἴσσωσαν</i>

Infinitive. *εἰδέναι*Participle. *εἰδώς, (ᾔδων)**εἰδώς, εἰδύς, εἰδύς, εἰδύς**Second Pluperfect.*

	Sing.	Dual.	Plural.
1.	<i>ᾔδειν</i> or <i>ᾔδη</i>		<i>ᾔδειμεν</i> or <i>ᾔσμεν</i>
2.	<i>ᾔδεισθα</i> or <i>ᾔδησθα</i>	<i>ᾔδειτον</i> or <i>ᾔστων</i>	<i>ᾔδειτε</i> or <i>ᾔστε</i>
3.	<i>ᾔδει(ν)</i> or <i>ᾔδη</i>	<i>ᾔδείτην</i> or <i>ᾔστην</i>	<i>ᾔδεσαν</i> or <i>ᾔσαν</i>

NOTE. The Ionic occasionally has the regular forms *οἶδας, οἶδαμεν, οἶδασι*; and very often *ἴδμεν* for *ἴσμεν*. Hdt. has future *εἰδήσω*; Hom. *εἴσομαι*, rarely *εἰδήσω*. Hom. has *ἰδύια* for *εἰδύια* in the participle.

Ionic *ᾔδεα, ᾔδεε, ᾔδέατε*, — Hom. *ᾔείδης, ᾔείδη, ᾔσαν*, — in pluperfect. The Attic poets have *ᾔδειμεν* and *ᾔδετε* (like *ᾔδεσαν*).

Hom. *εἴδομεν, &c.* for *εἰδῶμεν* in subj.; *ἴδμεναι* and *ἴδμεν* in infin.

## COMPOUND WORDS.

§ 131. 1. When the first part of a compound word is a noun or adjective, only its stem appears in the compound. The final vowel of a stem is dropped before another vowel. Before a consonant, stems of the first declension change *a* to *o*, and stems of the third declension add *o*. E. g.

Πρωτο-τόκος, θαλασσο-κράτωρ, παιδο-τρίβης, ναυ-μαχία; χορ-ηγός, but χόρο-διδάσκαλος; φιλο-σοφία, φυσιο-λόγος, άνδριαντο-ποιός.

NOTE. The exceptions to this rule are very numerous, the noun sometimes appearing in one of its cases as if it were a distinct word; as νεώσ-οικος, *ship-house*; ναυσί-πορος, *traversed by ships*.

2. When the first part of a compound is a verb, its stem generally appears without change before a vowel, and with *ε*, *ει*, *α*, or *σι* (sometimes *εσ*, *σε*, or *σο*) added before a consonant. Such compounds are chiefly poetic. E. g.

Πειθ-αρχος, αρχ-ι-τέκτων, μισ-ό-γυνος, μεν-έ-μαχος, τερψί-νοος (τερπ-), γυ-σί-πονος, στρεψί-δικος (στρεφ-).

3. When the first part of a compound is a preposition, its final vowel (except in *περί* and *πρό*) is dropped before a vowel; as *άν-άγω*, *άπ-έχω*; but *περιάγω*, *προάγω*.

Πρό may be contracted with a following *ε*, as in *προϋχω* for *προέχω*. (See § 105, 1, N. 1.)

§ 132. The following *inseparable* particles are used only as prefixes:—

1. *α-* (*αν-* before a vowel), called *alpha privative*, prefixed to nouns and adjectives, rarely to verbs, with a negative force, like English *un-*, Latin *in-*; as *ά-παις*, *childless*, *ά-γραφος*, *unwritten*, *ά-θεος*, *godless*, *άν-ελεύθερος*, *unfree*, *άν-αιδής*, *shameless*, *άν-όμοιος*, *unlike*.

2. *δυσ-*, *ill* (opposed to *ευ*, *well*), denoting *difficulty* or *trouble*; as *δύσ-πορος*, *hard to pass*; *δυσ-τυχής*, *unfortunate* (opposed to *εύτυχής*).

3. *νη-* (Latin *ne*), a *negative* prefix; as *νή-ποινος*, *unavenged*; *νη-μερής*, *unerring*.

NOTE 1. A few other intensive prefixes are sometimes used,—*άρι-*, *έρι-*, *δα-*, *ζα-*, *λα-*; as *άρί-γνωτος*, *well known*; *δα-φινός*, *bloody*.

NOTE 2. The prefix *α-* is rarely *intensive*, as in *ά-τενής*, *stretched*; or *copulative* (denoting *union*), as in *ά-λοχος*, *bedfellow* (from *λέχος*).

## PART III.

### SYNTAX.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει*, *Darius is king*, *Δαρείος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *to be*, connects the subject with a following noun or adjective, the verb is called the *copula*, and what follows is called the predicate; as *Δαρείος ἐστὶ βασιλεύς*, *Darius is king*, where *ἐστὶ* is the copula.

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας δ' εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν*, *Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας δ' εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*, which may be either *direct* or *indirect*. Thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object, and *ἀνδρί* is the indirect (or *remote*) object.

### SUBJECT AND PREDICATE.

§ 134. 1. The subject of a finite verb is in the nominative; as *ὁ ἀνὴρ ἦλθεν*, *the man came*.

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as *λέγουσι τοὺς ἄνδρας ἀπελθεῖν*, *they say that the men went away*.

But the subject is generally omitted, when it is the same as the subject or the object of the leading verb; as *βούλεται ἀπελθεῖν*, *he wishes to go away*; *παραينوῦμέν σοι μένειν*, *we advise you to remain*.

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 85.)

The nominative of the third person is omitted, —

(a.) When it is expressed or implied in the context;

(b.) When it is a general word for *persons*, as *λέγουσι*, *they say*, *it is said*;

(c.) When it is indefinite, as *ὄψέ ἦν*, *it was late*, *καλῶς ἔχει*, *it is well*; and in passives like *παρεσκευάσται μοι*, *I am prepared* (*preparation has been made by me*, like *ventum est* in Latin); also in the impersonal construction with the verbal in *τέον*, as in *πειστέον* (*ἔστι*) *τῷ νόμῳ*, *we must obey the law*.

(d.) When the verb implies its own subject, as *κηρύσσει*, *the herald* (*κηρυξ*) *proclaims*, *ἐσάλπιγξε*, *the trumpeter sounded the trumpet*, *κωλύει*, *a hindrance occurs*.

(e.) With verbs like *ὑεῖ*, *it rains*, *δοτράπτει*, *it lightens*, *σειεῖ*, *there is an earthquake* (*it shakes*), where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *δεῖ* and *χρή*, *it is required*, *one ought*, *πρέπει* and *προσέκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away* (i. e. *that we go away is required*).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (c) and (d) of Note 1.

#### Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (*ἐγὼ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

3. A singular collective noun *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest) and is understood with the rest, which generally happens when they are connected by *or* or *nor*. E. g.

Ἐυφωνοῦμεν ἐγὼ καὶ ὑμεῖς, *I and you agree*; σοφοὶ ἐγὼ καὶ σὺ ἦμεν, *I and you were wise*; καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε, *both you and your brothers were present*. Ἐμὲ οὔτε καιρὸς . . . οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἀλλο οὐδὲν ἐπῆρεν.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under Note 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See II. IV. 453; V. 10, 275; XVI. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as αἱ χορηγαὶ ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν, *the payments for choruses are a sufficient sign of prosperity*.

#### Predicate.

§ 136. After verbs signifying *to be*, *to become*, *to appear*, *to be called*, *chosen*, *considered*, and the like, a noun in the predicate is in the same case as the subject, both denoting the same person or thing. E. g.

Οὗτός ἐστι βασιλεὺς, *this man is king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander was named a God*; ἡρέθη στρατηγός, *he was chosen general*; ἡ πόλις φρούριον κατίστη, *the city became a fortress*; λέγουσι τοῦτον γενέσθαι βασιλέα, *they say that this man was made king*.

This applies also to the case of a predicate adjective (§ 138). See, however, § 138, Note 8.

### APPOSITION.

§ 137. A noun annexed to another noun to describe it agrees with it in case. This is called *apposition*. E. g.

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θημιστοκλῆς ἦκω (sc. ἐγώ), *I Themistocles am come*. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon the Achaeans*.

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as ὁ ἐμὸς τοῦ ταλαι-



πώρου βίος, *the life of me, miserable one*; Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*. So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own*.

NOTE 2. A noun which would regularly stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *most of the houses had fallen, but a few remained* (where we should expect τῶν οἰκιῶν). This is called *partitive* apposition.

NOTE 3. A noun may be in apposition with a whole sentence, generally being in the nominative or accusative, according to the case of the principal word of the sentence; as Ἑλένην κτάνωμεν, Μενέλαε, *let us kill Helen, (which will be) a bitter grief to Menelaus*.

NOTE 4. A noun is often in apposition with the subject or the object of a sentence, where we use *as* or a like word; as ἵπποι ἤγοντο θύματα τῷ Ἥλιῳ, *horses were brought as offerings to the Sun* (in active, ἵππους ἄγειν θύματα, *to bring horses as offerings*). So τίνας διδάσκαλοι ἦκετε, *as teachers of what are you come?* Many cases included under § 136 are really cases of apposition. See § 166, N. 1.

## ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This rule applies also to the article, and to adjective pronouns and participles. E. g.

Ὁ σοφὸς ἀνὴρ, *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. Οὗτος ὁ ἀνὴρ, *this man*; τούτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις, *the natures seeming to be best*.

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun without the intervention of a verb (like all the adjectives above except ἀρισταί). The predicate adjective is connected with its noun by a copula (§ 133, 1, Note 1) expressed or implied, or by one of the verbs included in § 136, as ὁ ἀνὴρ ἀγαθός ἐστιν, *the man is good*; καλεῖται ἀγαθός, *he is called good*; ποιεῖν τοὺς Μήδους ἀσθενεῖς, *to make the Medes (to be) weak*. See the examples under § 142, 3.

NOTE 1. (a.) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b.) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as *σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὕτω ποιεῖν*, *it is the part of prudent (persons) both men and women thus to do*.

NOTE 2. (a.) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male *person*, and commonly neuter if all denote things.

(b.) But it sometimes follows both the gender and number of the nearest or most prominent noun.

(c.) A predicate adjective is sometimes neuter, being used like a noun (§ 139), when its noun is masculine or feminine; as *καλὸν ἡ ἀλήθεια*, *a beautiful thing is truth*.

NOTE 3. A collective noun in the singular may take a plural *participle*; as *Τροίαν ἐλόντες Ἀργείων στόλος*, *the Argives' army having taken Troy*.

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as *φίλε τέκνον*, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article. Especially rare are the feminines *τά, ταῦτα*.

NOTE 6. *Δύο, two*, is often used with a plural noun. *Ὅσσε, the eyes*, and *δούρε, two spears*, in Homer, may have plural adjectives.

NOTE 7. An adjective, especially a numeral, is often used where we should use an adverb; as *οὔτοι ὕστεροι ἀφίκοντο*, *these came later*; *ἐκόντες ἦλθον*, *they came willingly*.

NOTE 8. When the subject of an infinitive is not expressed (§ 134, 2), adjective words referring to the omitted subject are put in the case in which that subject last occurred (either expressed or understood); as *ὁ πατὴρ βούλεται εἶναι σοφός*, *the father wishes to be wise*; (but *βούλεται τὸν υἱὸν εἶναι σοφόν*, *he wishes that his son may be wise*, or *βούλεται ἑαυτὸν εἶναι σοφόν*). *Πρέπει αὐτῷ εἶναι προθύμῳ*, *it becomes him to be eager*; *οὐχ ὁμολογήσω ἄκλῆτος ἦκειν*, *I shall not admit that I am come uninvited*; *οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν*, *he said that not (he) himself, but he (Nicias) was general* (αὐτός is adjective, § 145).

The same principle applies to predicate nouns; as *πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν*, *many of those who pretended to be sophists*.

The accusative, however, sometimes occurs in sentences like these.

### Adjective used as a Noun.

§ 139. 1. An adjective or participle may be used as a noun ; as φίλος, *a friend* ; κακή, *a base woman* ; οἱ κακοί, *the bad* ; τοῖς ἀγαθοῖς, *to the good* ; τῶν κρατούντων, *of those in power* ; κακά, *evils* ; τὰ θνητά, *mortal things* ; ὁ πολλὰ εἰδώς, *he who knows much* (§ 276, 2).

2. The neuter singular of an adjective with the article is often used as an abstract noun ; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

NOTE. The participle, which is a verbal adjective, may be thus used for the infinitive, which is a verbal noun ; as τὸ δεδιός, *fear* (= τὸ δεδιέναι) ; ἐν τῇ μὴ μελετῶντι, *in the not practising* (= ἐν τῇ μὴ μελετᾷ).

## THE ARTICLE.

### Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. E. g.

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her* ; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him* ; ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν, *for he came, &c.* As relative, πῦρὰ πολλὰ τὰ καίετο, *many fires which were burning* ; δῶρα τὰ ἔδωκαν, *gifts which they gave*.

NOTE 1. Even in Homer, the article is used with adjectives and participles as in Attic Greek ; as οἱ γὰρ ἀριστοὶ ἐν νηυσὶν κέεσσι, *for the bravest sit in the ships* ; οἱ ἄλλοι, *the others* ; τὰ τ' ἐόντα τὰ τ' ἐσόμενα, *both things that are and things that are to be*.

NOTE 2. When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition ; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he — brazen Ares — roared* ; ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, *and she — the woman — went with them unwilling*.

Nearer the Attic use of the article are examples like these : αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he — the old man — showed them the way* ; τὸν δ' οἶον πατέρ' εὔρον, *and he found him — the father — alone*.

Hardly, if at all, to be distinguished from the Attic article is that found in examples like these : ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island* ; τό τε σθένος Ὀρίωνος, *and the might of Orion* ; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women standing wondered*.

It is therefore often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

NOTE 3. The last examples in Note 2 are exceptional, and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δευή δὲ κλαγγή γένητ' ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγή* and *τοῦ βιοῦ*.

NOTE 4. Herodotus generally uses the forms of the article beginning with *τ* in the place of the ordinary relative, — of which he uses only the forms *ὅς*, *ἥ*, *οἱ*, and *αἱ*, except after prepositions. Thus *ὅρως ἱρὸς, τῷ οὐνομα Φοῖνιξ*, *a sacred bird, whose name is Phoenix*. In other respects he uses the article as it is used in Attic prose.

The Lyric poets follow the Homeric usage more closely with respect to the article; and the Attic poets, especially in the chorus, admit Homeric uses.

#### Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἕλλησιν*, *to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English omits it. Such are the following:—

(a.) Proper names may take the article; as *ὁ Σωκράτης*, *Socrates*.

(b.) Abstract nouns generally take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *Justice* (also *δικαιοσύνη*).

(c.) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ὁ ἐμὸς πατήρ*, *my father*; *περὶ τῆς ἡμετέρας πόλεως*, *about our state*. (See § 142, 4.)

(d.) The article may precede *τοιούτος*, *τοσοῦτος*, *τοιόσδε*, and *τηλικούτος*; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It always precedes *δεῖνα*, *such a one*.

NOTE 2. The article is sometimes used where we use a possessive pronoun; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα*, *Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as *οἱ τότε ἄνθρωποι*, *the men of that time*; *τοῦ παλαιοῦ Κάδμου*, *of ancient Cadmus*; *οἱ ἐν ἄστει Ἀθηναῖοι*, *the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as *οἱ ἐν ἄστει*, *those in the city*; *τοῖς τότε*, *to those of that time*; *οἱ ἀμφὶ Πλάτωνα*, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns *γῆ*, *land*, *πράγματα*, *things* or *affairs*, *υἱός*, *son*,

and sometimes other nouns easily understood, may be omitted after the article, when a qualifying adjective or genitive is added; as *εἰς τὴν ἑαυτῶν* (sc. γῆν), *to their own land*; *ἐκ τῆς περιουκίδος*, *from the neighboring country*; *τὰ τῆς πόλεως*, *the affairs of the state*; *Περικλῆς ὁ Ξανθίππου* (sc. υἱός), *Pericles, the son of Xanthippus*. Expressions like *τὰ τῆς Τύχης*, *τὰ τῆς ὀργῆς*, sometimes do not differ from *Τύχη*, *Fortune*, and *ὀργή*, *wrath*.

NOTE 5. Instead of repeating a noun with adjuncts in the same sentence, it is sufficient to repeat its article; as *οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων*, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, like any other verbal noun, may take a neuter article; as *τὸ εἰδέναι*, *the knowing*; *σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν*, *it remained for you not to be silent*.

In like manner a neuter article may precede a whole clause considered as a noun; as *τὸ γινῶθι σαυτὸν πανταχοῦ ὅτι χρησιμὸν*, *the saying "know thyself" is everywhere useful*.

#### Position of the Article.

§ 142. 1. An attributive adjective or other expression qualifying a noun (except a *partitive* genitive) commonly stands between the article and the noun. E. g. -

*Ὁ σοφὸς ἀνὴρ*, *the wise man*; *οἱ ἐν ἄστει ἄνθρωποι*, *the men in the city*; *οὐδεὶς τῶν τότε Ἑλλήνων*, *none of the Greeks of that time*; *εἰς τὴν ἐκείνων πόλιν*, *into their city*; *οἱ τῶν Θηβαίων στρατηγοί*, *the generals of the Thebans*. (See below, Note 2.)

Two or even three articles may thus come together; as *τοὺς τὰ τῆς πόλεως ἔχοντας*, *those who have the control of the state*.

2. The article together with any of these expressions may follow the noun for the sake of emphasis, in which case the noun itself may have another article *before* it. E. g.

*Ἀνὴρ ὁ σοφός*, or *ὁ ἀνὴρ ὁ σοφός*, *the wise man* (not, however, *ὁ ἀνὴρ σοφός*, see § 142, 3); *αἱ πόλεις αἱ δημοκρατούμεναι*, *the states which are under a democracy*; *ἄνθρωποι οἱ τότε*, *the men of that time*; *πρὸς ἀδικίαν τὴν ἄκρατον*, *with regard to pure injustice*.

NOTE 1. The article may be separated from its noun by *μέν*, *δέ*, *τέ*, *γέ*, *γάρ*, *δή*, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the gov-

erning noun and its article; as *οἱ κακοὶ τῶν πολιτῶν*, *the bad among the citizens* (rarely *οἱ τῶν πολιτῶν κακοί*). Even the other forms of the adnominal genitive occasionally have this position, as *τῶν παλαιῶν ἡ φιλοσοφία*, *the philosophy of the ancients*.

NOTE 3. Ἄλλος with the article generally means *the rest*; as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*).

Πολύς with the article generally means *the greater part*, especially in *οἱ πολλοί*, *the multitude, the majority*, and *τὸ πολὺ*, *the greater part*. So in the comparative, *οἱ πλείονες*, *the majority*, *τὸ πλεῖον*, *the greater part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as ἡ Ἀττικὴ ἡ παλαιὰ φωνή, *the ancient Attic speech*; τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρά, *their own long walls*; ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities*; ἡ ὑπ' Ἀρετῆς Ἡρακλείους παιδεύσις, *the instruction of Hercules by Virtue*.

NOTE 5. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμόν, &c., rather than *the river Euphrates*. So sometimes with names of cities and mountains (rarely islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, some part of εἰμί, *to be*, being understood or implied. E. g.

Ὁ ἀνὴρ σοφός or σοφός ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*. Πολλοὶ οἱ πανούργοι, *many are the evil doers*. Ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὕσας).

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρήτο, *the words which he used were shorter*, lit. *he used the words (they being) shorter*; ἡγοῦντο αὐτονομῶν τῶν ξυμμάχων, *they presided over their allies (they being) independent*, i. e. *the allies over whom they presided were independent*. So πόσον ἄγει τὸ στράτευμα; *how great is the army which he is bringing?*

4. A demonstrative pronoun either precedes the article and its noun, or follows the noun like a predicate adjective (3). The article cannot be omitted here in Attic prose. E. g.

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ). Περὶ τούτων τῶν πόλεων, *about these cities*. If an adjective or other qualify-

ing word is added, the demonstrative may stand between this and its noun, contrary to the rule; as ἡ στενὴ αὕτη ὁδός, *this narrow road*; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*.

This rule applies also to ἕκαστος, ἑκάτερος, ἄμφω, and ἀμφότερος. But with ἕκαστος the article may be omitted. See also § 141, N. 1.

NOTE 1. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the same position as a demonstrative; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race*.

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens*.

NOTE 2. Αὐτός as an intensive pronoun, *ipse*, has the position of a demonstrative; as αὐτὸς ὁ ἀνὴρ, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man*. See § 145, 1, and § 79, 2.

NOTE 3. The genitive of the *personal* pronoun (whether *partitive* or not) either precedes the article or follows the noun, while the genitive of other pronouns (unless it is *partitive*) follows the article; as ἡ μὲν ἡ πόλις or ἡ πόλις ἡ μὲν, *our city* (not ἡ ἡ μὲν πόλις); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son*.

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*.

The article here may be omitted entirely.

#### Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*. E. g.

Ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much*. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*. Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies*.

NOTE 1. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see § 148, Note 4.

NOTE 2. 'Ο δέ, &c., sometimes means *and he, but he, &c.*, even when no δ μέν precedes; as 'Ινάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ . . . ἦλθον, *Inaros called in Athenians; and they came.*

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other.*

Πρὸ τοῦ (or προτοῦ), *before this, formerly.*

Καὶ τόν or καὶ τήν, before an infinitive; as καὶ τὸν κελεύσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it.* Cyr. I. 3, 9. So occasionally τῷ, *therefore*, which is common in Homer.

## PRONOUNS.

### PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μου, μοί, μέ; hence the latter seldom occur after prepositions, except in πρὸς με.

2. The pronouns of the third person, οὗ, οἱ, ἑ, &c. are generally personal pronouns in Ionic Greek, but sometimes reflexives. In Attic prose these pronouns are generally *indirect reflexives*, — that is, in a dependent clause, referring to the subject of the leading clause; as φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, *they begged you not to see them destroyed.*

NOTE. The forms οὗ and ἑ are chiefly Epic. The orators seldom use these pronouns; and the tragedians use chiefly σφίν and σφέ.

§ 145. 1. Αὐτός in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*. This is always its force in the *nominative* of all numbers. E. g.

Αὐτὸς ὁ στρατηγός. *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*; ἐπιστήμη αὐτή, *knowledge itself*. (See § 142, 4, N. 2.)



A pronoun with which αὐτός agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves* (i. e. in person). So αὐτὸς ἔφη (ipse dixit), *himself said it* (i. e. the master).

2. The oblique cases of αὐτός are the ordinary personal pronouns of the third person. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in Xen. *Anab.* I. 1, 2 and 3.

For ὁ αὐτός, *the same*, see § 79, 2. For μίν, νίν, and σφέ, see § 79, 1, Note 2.

### REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes, in a dependent clause, they refer to the subject of the leading verb, — i. e. they are *indirect* reflexives. E. g.

Γνώθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*; τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves*. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are servants to himself*.

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as ἀπὸ σαυτοῦ ἐγὼ σε δείξω, *I will show you from your own case (from yourself)*. In fact, these pronouns correspond almost exactly in their use to the English *myself, thyself, himself, &c.*

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves*.

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); διαλεγόμεθα ἡμῖν αὐτοῖς, *we discourse with one another* (i. e. among ourselves).

### POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus ὁ ἡμέτερος πατήρ = ὁ πατήρ ἡμῶν, *our father*. The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (c). For nouns and adjectives agreeing with the genitive implied in a possessive, see § 137, N. 1.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me*.

NOTE 2. In Attic prose, σφέτερος, *their*, is always reflexive, and ὅς, *his, her, its*, is not used at all. (See § 144, 2.)

### DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near or present; ἐκεῖνος, *that*, refers to what is more remote.

NOTE 1. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιούτος, τοσοῦτος, and οὕτως) regularly refers to a speech just made, while ὅδε (with τοιόσδε, τοσόσδε, and ὥδε) refers to one about to be made; as τάδε εἶπεν, *he spoke as follows*, but ταῦτα εἶπεν, *thus he spoke* (said after the speech).

NOTE 2. Οὗτος is sometimes an exclamation; as οὗτος, τί ποιεῖς; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας; if a demonstrative is used (εἶδον τούτους οἱ παρήσαν, *I saw these men who were present*), it has special emphasis. A relative with omitted antecedent sometimes expresses the sense required; as εἶδον οὓς ἔλαβεν, *I saw (those) whom he took* (§ 152).

NOTE 4. Τοῦτο μέν . . . τοῦτο δέ, *first . . . secondly, partly . . . partly*, is used nearly in the sense of τὸ μέν . . . τὸ δέ (§ 143, 1, N. 1), especially by Herodotus.

For οὐτοσί, ὀδί, ἐκεινοσί, οὕτωσί, ὥδί, &c., see § 83, N. 2.

### INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who? what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in *direct* and in *indirect* questions; as τί βούλεται; *what does he want?* — ἐρωτᾷ τί βούλεσθε, *he asks what you want*.

In indirect questions, however, the relative *ὅστις* is more common; as *ἐρωτᾷ ὃ τι βούλεσθε*.

NOTE. The same principles apply to the adjectives *πόσος*, &c. (§ 87, 1).

#### INDEFINITE PRONOUN.

§ 150. The indefinite *τις* generally means *some, any*, and *may* be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπὸν τινα*, *I saw a certain man*, or *I saw a man*.

NOTE. Occasionally *-τις* means *every one*, like *πᾶς τις*; as *εὖ μὲν τις δόρυ θηξάσθω*, *let every one sharpen well his spear*. Hom.

#### RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. E. g.

*Εἶδον τοὺς ἄνδρας οἱ ὕστερον ἦλθον*, *I saw the men who came afterwards*; *οἱ ἄνδρες οὓς εἶδες ἀπῆλθον*, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as *ὁμεῖς οἱ τοῦτο ποιεῖτε*, *you who do this*; *ἐγὼ ὃς τοῦτο ἐποίησα*, *I who did this*.

NOTE 2. A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as *τὸ πλῆθος οἵπερ δικάσουσιν*, *the multitude who will judge*.

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as *καὶ ὃς δεύτατος ἦλθε*, *and he came second*; *ὃ γὰρ γέρας ἐστὶ θανόντων*, *for this is the right of the dead*.

A few similar expressions occur in Attic prose, especially the Platonic *ἢ δ' ὅς*, *said he* (where *ἢ* is imperfect of *ἡμί*, *to say*). So *καὶ ὅς*, *and he*, *καὶ οἱ*, *and they*, and (in Herod.) *ὃς καὶ ὅς*, *this man and that*. (Compare *τὸν καὶ τόν*, § 143, 2.) So also *ὃς μὲν . . . ὃς δέ*, in the oblique cases, may be used for *ὃ μὲν . . . ὃ δέ*.

NOTE 4. In the Epic and Lyric poets, the enclitic *τέ* is often appended to relative words without affecting their meaning; as *οὐκ αἶεις ᾧ τέ φησι*, *dost thou not perceive what he says?*

But *οὗτος τε* in Attic Greek means *able, capable*, like *δυνατός*, being really elliptical for *τοιούτος οὗτος, such as*, and *τε* having no apparent force.

#### Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context. E. g.

Ἔλαβεν ἃ ἐβούλετο, *he took what he wished*; ἐπειθεν ὅσους ἐδύνατο, *he persuaded as many as he could* (for *τοιούτους ὁσούς*). Ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν παρὰ σοί, *I and those whom I command will remain with you*.

NOTE 1. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then, when*).

NOTE 2. The following expressions belong here:—ἔστιν οἷ (sometimes *εἰσὶν οἷ*), *sunt qui, there are (those) who, i. e. some*;—ἐνιοι (from *ἐν*, = *ἐνεστι* or *ἐνεσι*, and *οἷ*) *some*;—ἐνίῳτε (*ἐν* and *ὅτε*), *sometimes*;—ἔστιν οὗ, *somewhere*;—ἔστιν ἧ, *in some way*;—ἔστιν ὅπως, *somehow*.

#### Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. E. g.

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for *ἀς ἔχει*); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for *ἃ ἔχομεν*). (This is often called *attraction*.)

NOTE 1. When the antecedent would be a demonstrative pronoun, it is generally omitted; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (i. e. *ἐκείνους ἃ*); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with these whom I have* (i. e. *σὺν τούτοις οὓς ἔχω*); οὐδὲν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (for *ἐκείνων ἃ*). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as ὧν ἠπίσται πολλούς, *many of those whom he distrusted* (for *ἐκείνων οἷς*). Even the nominative may be assimilated; as βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται, *to be injured by what has been prepared by us* (for *ἀπ' ἐκείνων ἃ*). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as *διακομίζοντο εὐθὺς ὅθεν ὑπεξίθεοντο παῖδας καὶ γυναῖκας*, *they immediately brought over their children and women from the place in which they had placed them for safety* (where *ὅθεν*, *from which*, stands for *ἐκεῖθεν οἱ*, *from the place whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as *ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν*, *they said that they had done all things which they needed* (where *πάντων ὧν* is very irregularly used for *πάντα ὧν*).

This *inverted assimilation* takes place in *οὐδεὶς ὅστις οὐ*, *everybody*, in which *οὐδεὶς* follows the case of the relative; as *οὐδένι ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἐστὶ ὅτῳ*), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with *οἷος*; as *χαρίζεσθαι οἷφ' σοι ἀνδρί*, *to please a man like you* (for *τοιούτῳ οἷος σύ*).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. E. g.

*Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλὴν*, *do not take from yourselves the good reputation which you have gained* (for *τὴν δόξαν καλὴν ἣν κέκτησθε*). *Ἐξ ἧς τὸ πρῶτον ἔσχε γυναικὸς*, *from the wife which he had at first*.

NOTE. This attraction may be joined with assimilation (§ 153); as *ἀμαθέστατοι ἐστέ ὧν ἐγὼ οἶδα Ἑλλήνων*, *you are the most ignorant of the Greeks whom I know*; *σὺν ἣ εἶχε δυνάμει*, *with the force which he had* (for *σὺν τῇ δυνάμει ἣν εἶχεν*). So *οἶχεται φεύγων ὃν ἦγες μάρτυρα*, *the witness whom you brought* (for *ὁ μάρτυς ὃν ἦγες*), &c.

#### Relative in Exclamations, &c.

§ 155. *Οἷος*, *ὅσος*, and *ὥς* are used in exclamations; as *ὅσα πράγματα ἔχεις*, *how much trouble you have!*

For the relative in indirect questions, see § 149, 2.

#### Relative not repeated.

§ 156. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. E. g.

*Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλον αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν*, *those men, then, whom the orators did not try to*

*gratify, and whom they did not love as these now love you* (lit. *nor did they love them as, &c.*). Dem. Here αἰτούς is used to avoid repeating the relative in a new case, οὗς.

NOTE. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, and *Ariaeus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, &c.* Xen.

## THE CASES.

REMARK. The Greek is descended from a language which had *eight* cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek.

### I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The nominative is chiefly used as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be*, &c. (§ 136).

2. The vocative, with or without ὦ, is used in addressing a person or thing; as ὦ ἄνδρες Ἀθηναῖοι, *O men of Athens!* — ἀκούεις, Αἰσχίνη; *dost thou hear, Aeschines?*

NOTE. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὦμοι ἐγὼ δειλός, *O wretched me!* So ἡ Πρόκνη ἐκβαλε, *Procne, come out!*

### II. ACCUSATIVE.

#### Object Accusative.

§ 158. The direct object of a transitive verb is put in the accusative; as τοῦτο σώζει ἡμᾶς, *this preserves us*; ταῦτα ποιούμεν, *we do these things*.

NOTE 1. Many verbs which are simply transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as ὀμῶμαι τοὺς θεούς, *I will swear by the Gods*; πάντας ἔλαθεν, *he escaped the notice of all*.

NOTE 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3, § 180); as *ἐπιστήμονες ἦσαν τὰ προσήκοντα*, *they were acquainted with what was proper*. Xen. So *τὰ μετέωρα φροντιστής*, *one who ponders on the things above* (like *φροντίζων*). Plat.

#### Cognate Accusative.

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea already contained in the verb, and may follow intransitive as well as transitive verbs. E. g.

*Ἦδομαι τὰς μεγίστας ἡδονάς*, *I enjoy the greatest pleasures*. *Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα*, *they enjoy this good fortune*. So *πίπτειν πῆσμα*, *to fall a fall*, *νόσον νοσεῖν* or *νόσον ἀσθεῖν* or *νόσον κάμνειν*, *to suffer under a disease*; *ἁμάρτημα ἁμαρτάνειν*, *to commit an error (to sin a sin)*; *δουλείαν δουλεύειν*, *to be subject to slavery*; *ἀγῶνα ἀγωνίζεσθαι*, *to undergo a contest*; *γραφὴν γράφεσθαι*, *to bring an indictment*; *γραφὴν διώκειν*, *to prosecute an indictment*; *νίκην νικᾶν*, *to gain a victory*; *μάχην νικᾶν*, *to gain a victory*; *πομπὴν πέμπειν*, *to form or conduct a procession*; *πληγὴν τύπτειν*, *to strike a blow*.

It will be seen that this construction is much more extensive in Greek than in English. The cognate accusative generally has an adjective or other qualifying word, as in the first two examples.

NOTE 1. The cognate accusative may follow adjectives or even nouns; as *κακὸς πᾶσαν κακίαν*, *bad with all badness*; *ἀγαθὸς πᾶσαν ἀρετήν*, *good with all goodness*.

NOTE 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as *μεγάλα ἁμαρτάνειν* (sc. *ἁμαρτήματα*), *to commit great faults*; *ταῦτὰ λυπούμαι καὶ ταῦτὰ χαίρω*, *I have the same griefs and the same joys*.

NOTE 3. Here belongs the accusative of *effect*, which may follow even intransitive verbs; as *πρεσβεύουσι τὴν εἰρήνην*, *they negotiate the peace* (as *ambassadors*, *πρέσβεις*). Compare the English *breaking a hole*, as opposed to *breaking a stick*.

So after verbs of *looking* (in poetry); as *Ἄρῃ δεδορκέναι*, *to look war*; *ἡ βουλὴ ἔβλεψε νᾶπυ*, *the Senate looked mustard*.

NOTE 4. A transitive verb may have a direct and a cognate accusative at the same time; as *γράφεισθαι τινὰ τὴν γραφὴν ταύτην*, *to bring this indictment against any one*; *ἠδικήσαμεν τοῦτον οὐδέν*, *we did this man no wrong*; *ταῦτα δίδασκέ με*, *teach me this*.

For the cognate accusative after passive verbs, see § 198.

**Accusative of Specification. — Adverbial Accusative.**

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, or even a whole sentence, to denote that *in respect to which* the expression is used; as τυφλὸς τὰ ὄμματα, *blind in his eyes*; κάμνω τὴν κεφαλὴν, *I have a pain in my head*; καλὸς τὸ εἶδος, *beautiful in form*.

This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative.

2. An accusative of this nature often has the force of an adverb. E. g.

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχήν, *at first* (with negative, *not at all*); τέλος, *finally*; προίκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; τὰλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τι, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μέν . . . τοῦτο δέ (§ 148, N. 4).

**Accusative of Extent.**

§ 161. The accusative may denote *extent* of time or space. E. g.

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*; ἔμεινε τρεῖς ἡμέρας, *he remained three days*; ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδομήκοντα, *and Plataea is seventy stades distant from Thebes*.

NOTE. This accusative with an *ordinal* number denotes *how long since*; τρίτην ἤδη ἡμέραν ἐπιτεδήμηκεν, *this is the third day that he has been in town*.

A peculiar idiom is found in expressions like ἔτος τοῦτ' τρίτον (*this the third year*), i. e. *two years ago*.

**Terminal Accusative (Poetic).**

§ 162. In poetry, the accusative may denote the place *whither*. E. g.

Μνηστῆρας ἀφίκετο, *she came to the suitors*. Odyss. Ἀνίβη μέγαν οὐρανὸν Οὐλυμπόν τε. Π. Τὸ κοῖλον Ἄργος βὰς φηγάς, *going as an exile to the hollow Argos*. Soph.



## Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing, νή and μά, *by*.

An oath introduced by νή is affirmative; one introduced by μά is negative; as νή τὸν Δία, *yes, by Zeus*; μὰ τὸν Δία, *no, by Zeus*.

NOTE. When μά is preceded by ναί, *yes*, the oath is affirmative; as ναί, μὰ Δία, *yes, by Zeus*.

Μά is sometimes omitted when a negative precedes; as οὐ, τόνδ' Ὀλυμπον, *no, by this Olympus*.

## Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to teach, to clothe or unclothe, to conceal, to deprive*, and some others, take two accusatives, one of a person and the other of a thing. E. g.

Μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθὰ, *you are about to ask blessings of the Gods*; τοὺς παῖδας τὴν μουσικὴν διδάσκει, *he teaches the boys music*; ἐκδύει ἐμὲ τὴν ἐσθῆτα, *he strips me of my dress*; μὴ με κρύψῃς τοῦτο, *do not conceal this from me*; τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, *they have robbed the Goddess of her crowns*.

NOTE 1. Τιμωρόμαι, *to avenge*, sometimes takes two accusatives, τινά τι, instead of an accusative and a genitive. See the Lexicon.

NOTE 2. Verbs of depriving take also an accusative and a genitive. Thus ἀφαιρεῖσθαι τινά τι, τινός τι (sometimes τινά τινος). See the Lexicon.

§ 165. Verbs signifying *to do anything to a person, or to say anything of a person*, take two accusatives. E. g.

Ταυτὶ με ποιοῦσιν, *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* Ταυτὶ σὺ τολμᾷς ἡμᾶς λέγειν; *dost thou dare to say these things of us?* Οὐ φροντιστέον ὃ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us*.

NOTE 1. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τούτους εὖ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

The passive form of these expressions is not εὖ (or κακῶς) ποιεῖσθαι, εὖ (or κακῶς) λέγεσθαι, *to be done well by, to be spoken well of, &c.*, but εὖ (or κακῶς) πάσχειν, *to experience good (or evil)*, and εἶ (or κακῶς) ἀκούειν, *benefic (male) audire, to hear one's self called*.

NOTE 2. *Πράσσω*, to do, very seldom takes two accusatives in this construction, *ποιέω* being generally used. *Εὖ* and *κακῶς* *πράσσω* are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as *ἀγαθόν τι ποιοῦσι τῇ πόλει*, *they do some good to the state*.

§ 166. Verbs signifying *to name*, *to make*, *to appoint*, *to consider*, and the like, take two accusatives, both denoting the same person or thing. E. g.

*Τί τὴν πόλιν προσαγορεύεις*; *what do you call the state?* — *so καλοῦσί με τοῦτο τὸ ὄνομα*, *they call me by this name*. *Στρατηγὸν αὐτὸν ἀπέδειξε*, *he appointed him general*.

NOTE 1. Verbs signifying *to divide* may take two accusatives on the same principle; as *τὸ στράτευμα κατένειμε δώδεκα μέρη*, *he divided the army into twelve parts* (i. e. *he made twelve parts of the army*).

NOTE 2. Many other transitive verbs may take a predicate accusative to explain the object accusative; as *ἔλαβε τοῦτο δῶρον*, *he took this as a gift*; *ἵππους ἄγειν θύματα τῷ ἡλίῳ*, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as *τίνας τούτους ὁρῶ*; *who are these whom I see?* (§ 142, 3.)

In the passive, when the object accusative becomes the subject nominative, the predicate accusative (of every kind) becomes a predicate nominative. See § 136 and § 137, N. 4.

### III. GENITIVE.

#### Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may depend on another noun, to express the relations denoted by the English *of*.

The most important of these relations are the following:—

1. POSSESSION: as *ἡ τοῦ πατρὸς οἰκία*, *the father's house*; *ἡμῶν ἡ πατρίς*, *our country*. So *ἡ τοῦ Διὸς*, *the daughter of Zeus*; *τὰ τῶν θεῶν*, *the things of the Gods* (§ 141, Note 4). **The Possessive Genitive.**

2. The SUBJECT of an action or feeling: as *ἡ τοῦ δήμου εὐνοία*, *the good-will of the people* (i. e. *which the people feel*). **The Subjective Genitive.**

3. The OBJECT of an action or feeling: as *διὰ τὸ Πανσανίου μῖσος*, *owing to the hatred of* (i. e. *felt against*) *Pausanias*; *αἱ τοῦ*

χειμῶνος καρτερήσεις, *the endurance of the winter*. So τῶν θεῶν ὅρκοι, *oaths (sworn) in the name of the Gods* (as we say θεοὺς ὀμνύναι, § 158, N. 2). **The Objective Genitive.**

4. **MATERIAL**, including that of which anything consists : as βοῶν ἀγέλη, *a herd of cattle* ; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees* ; κρήνη ἡδέος ὕδατος, *a spring of fresh water* ; δύο χοῖνικες ἀλφίτων, *two quarts of meal*. **Genitive of Material.**

5. **MEASURE**, of space, time, or value : as τριῶν ἡμερῶν ὁδός, *a journey of three days* ; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)* ; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*, δίκαι πολλῶν ταλάντων, *lawsuits of (i. e. involving) many talents*. **Genitive of Measure.**

6. **THE WHOLE**, after nouns denoting a part : as πολλοὶ τῶν ῥητόρων, *many of the orators* ; ἀνὴρ τῶν ἐλευθέρων, *a man (i. e. one) of the freemen*. **The Partitive Genitive.** (See also § 168.)

The genitive depending on a noun is called *adnominal*.

NOTE. Examples like Ἀθηνῶν πόλις, *the city of Athens*, Τροίης πολίεθρον, *the city of Troy*, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, adjectives (especially superlatives), participles with the article, pronouns, and adverbs, which denote a part. E. g.

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men* ; ὁ ἥμισυ τοῦ ἀριθμοῦ, *the half of the number* ; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people* ; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors* ; οὐδεὶς τῶν παίδων, *no one of the children* ; πάντων τῶν ῥητόρων δεινότητος, *the most eloquent of all the orators* ; ὁ βουλούμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians* ; διὰ γυναικῶν, *divine among women* (Hom.) ; ποῦ τῆς γῆς ; *ubi terrarum ? where on the earth ?* τίς τῶν πολιτῶν ; *who of the citizens ?* δις τῆς ἡμέρας, *twice a day* ; εἰς τοῦτο ἀνοίας, *to this pitch of folly* ; ἐν τούτῳ παρασκευῆς, *in this state of preparation* ; ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes, &c.*). So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (most correctly of men) ; ὅτε δεινότητος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters*.

NOTE 1. An adjective or participle generally agrees in gender with a following partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy*; ἐπὶ πολὺ τῆς χώρας, *over much of the country*.

NOTE 2. A partitive genitive sometimes depends on τὶς or μέρος understood; as ἔφασαν ἐπιμικνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινὰς being understood with σφῶν and ἐκείνων). See also § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c. is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you?* οὕτω τρόπου ἔχεις, *this is your character* (lit. *in this state of character*); ὥς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὥς εἶχε ποδῶν.

#### Genitive after Verbs.

§ 169. 1. Verbs signifying *to be, to become, to belong, and the like*, take a genitive which is equivalent to the *possessive* or the *partitive* genitive. E. g.

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not the part of every one, but that of a wise man*. Δαρείου γίγνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τοῦτων γενεῶμαι, *become (one) of these for me*.

2. Verbs signifying *to name, to make, to appoint, to consider, and the like*, which generally take two accusatives (§ 166), may take a partitive genitive in place of the second accusative. The genitive really depends on an accusative like τινά, ἕνα, or μέρος, understood. E. g.

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*. Τοῦτο τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, *any one might justly consider this to belong to our neglect*.

NOTE. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἐπτά σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages*.

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. E. g.

Τὸ τεῖχος σταδίῳ ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὴν ἑτῶν ἢ τις τριάκοντα, *when one is thirty years old*; — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses*; τὸ τεῖχος πεποιήται λίθου, *the wall is built of stone*; — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity for the evil doers*; — Objective Genitive.

§ 170. 1. Any verb may take a genitive if its action affects the object *only in part*. E. g.

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*.

2. This principle applies especially to verbs signifying *to share* (i. e. *to give or take a part*), *to claim*, *to enjoy*. E. g.

Μετείχον τῆς λείας, *they shared in the booty*; τῆς συνέσεως μεταποιῶνται, *they lay claim to (a share of) sagacity*; ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings* (i. e. *our share of them*); οὕτως ὄναιο τούτων, *thus mayst thou enjoy these*. So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government* (§ 184, 2, N. 1).

NOTE. Many of these verbs also take an accusative. Μετέχω and similar verbs regularly take an accusative like μέρος, *part*; as ἴσον μετέχει ἕκαστος τοῦ πλούτου μέρος, *each has an equal share of the wealth* (where μέρος would mean that each has only a *part of a share*). This use of μέρος shows the nature of the genitive after these verbs.

§ 171. 1. The genitive follows verbs signifying *to take hold of*, *to touch*, *to claim*, *to aim at*, *to hit*, *to attain*, *to miss*, *to make trial of*, *to begin*. E. g.

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἐκὼν ἀπτομαι, *I willingly touch neither fire nor love*; τῆς ξυνέσεως μεταποιῶνται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; πειρᾶσθαι τοῦ τείχους, *to make an attempt on the wall*; οὐ πολέμου ἀρχομεν, *we do not begin war*.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of.

2. The genitive follows verbs signifying *to taste*, *to smell*,

*to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise.*  
E. g.

Ἐλευθερίης γευσάμενοι, *having tasted of freedom* (Hdt.); φωνῆς ἀκούειν, *to hear a voice*; αἰσθάνεσθαι, μεμνήσθαι, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these things*; συνιέναι ἀλλήλων, *to understand one another*; τῶν μαθημάτων ἐπιθυμῶ, *I long for learning*; χρημάτων φείδεσθαι, *to be sparing of money*; δόξης ἀμελεῖν, *to neglect opinion*; ἀγαμαί τῆς ἀρετῆς, *I admire virtue*; καταφρονεῖν τοῦ κινδύνου, *to despise danger* (§ 173, 2, Note).

NOTE 1. Verbs of *hearing* and the like may take an accusative of the thing heard, and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men*; πυθέσθαι τούτο ὑμῶν, *to learn this from you*. The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as τούτων ἀκούε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *to accept (a statement) from*, in the Lexicon.

NOTE 2. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσῆκει, *it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i. e. *cause me to remember them*); τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*.

REMARK. Most of the verbs of § 171 take also the accusative. See the Lexicon. Ὄζω, *to emit smell*, may take two genitives; as τῆς κεφαλῆς ὄζω μύρον, *I emit a smell of perfume* (170, 1) *from my head*.

3. The genitive follows verbs signifying *to rule* or *to command*. E. g.

Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*. Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos*. Ὀπλιτῶν καὶ ἰππέων ἐστρατήγει, *he was general of infantry and cavalry*; ἡγείται παντὸς καὶ ἔργου καὶ λόγου, *he directs everything, both deed and word*.

This construction is sometimes connected with that of § 175, 2. But the genitive seems rather to depend on the idea of *king* or *ruler* implied in the verb.

NOTE. For other cases after many of these verbs, as the dative after *ἡγέομαι* and *ἀνάσσω*, see the Lexicon.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive. E. g.

Χρημάτων εὐπορεῖ, *he has abundance of money*; οἱ τύραννοι ἐπαί-  
νου οὐποτε σπανίζετε, *you tyrants never have a scarcity of praise*.

2. Verbs signifying *to fill* take the accusative and the genitive. E. g.

Ὑδατος τὴν κύλικα πληροῦν, *to fill the cup with water*.

NOTE 1. Δέομαι, *I want*, besides the ordinary construction (as *τούτων ἐδέοντο*, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as *δέησομαι ὑμῶν μετρίαν δέησιν*, *I will make of you a moderate request*.

NOTE 2. Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as *δεῖ μοι τούτου*, *I need this*; *οὐ πολλοῦ πόνου με δεῖ*, *I have no need of much labor*.

Besides the common phrases *πολλοῦ δεῖ*, *it is far from it*, *ὀλίγου δεῖ*, *it wants little of it*, we have in Demosthenes *οὐδὲ πολλοῦ δεῖ* (like *παντὸς δεῖ*), *it wants everything of it* (lit. *it does not even want much*). For *ὀλίγου* and *μικροῦ* almost, see the Lexicon.

#### Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing *praise* or *dispraise*, *pity*, *anger*, *envy*, or *revenge*. E. g.

Τούτους τῆς τόλμης θαυμάζω, *to admire these for their courage*; εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character*; τούτους οἰκτεῖρω τῆς νόσου, *I pity these on account of their sickness*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶν μάχης, *envying the city for the battle at Marathon*; τούτου σοι οὐ φθονήσω, *I shall not grudge you this*; τούτους τῆς ἀρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery*. Most of these verbs take also an object accusative.

The genitive sometimes denotes a *purpose* or *motive* (where *ἐνεκα* is generally expressed); as *τῆς τῶν Ἑλλήνων ἐλευθερίας*, *for the liberty of the Greeks*. Dem. Cor. § 100. (See § 262, 2.)

NOTE. Verbs of *disputing* take a causal genitive; as *ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς*, *to dispute with the king about his dominion*; *Εὐμόλπος ἡμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως*, *Eumolpus disputed with Erechtheus about the city* (i. e. *disputed its possession with him*).

2. Verbs signifying to accuse, to prosecute, to convict, to acquit, and to condemn take a causal genitive denoting the crime. E. g.

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δώρων, *he prosecutes me for bribery (for gifts)*; Κλέωνα δώρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of κατὰ of this class commonly take a genitive of the person, which depends on the κατὰ. They may also take an object accusative denoting the crime or punishment. E. g.

Οὐδεὶς αὐτὸς αὐτοῦ κατηγορήσει πώποτε, *no man ever himself accused himself*; καταψεύδονται μου μεγάλα, *they tell great falsehoods against me*; Φοίβου ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus*; ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial*.

Verbs of condemning may take three cases, as in the last example under § 173, 2.

3. The causal genitive is sometimes used in exclamations. E. g.

ὦ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what sublety of mind!*

#### Genitive as Ablative.

§ 174. The genitive may denote that from which anything is separated or distinguished.

On this principle the genitive follows verbs denoting to remove, to restrain, to release, to abandon, to deprive, and the like. E. g.

Ἡ νῆσος οὐ πολὺν διέχει τῆς ἡπείρου, *the island is not far distant from the mainland*; ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue*; λύσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχίσεως, *they ceased from building the wall*; πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἔπασαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*. So εἶπον (αὐτῶν)



τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald* (i. e. *to follow close upon him*); ἡ ἐπιστολή, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge* (lit. *separated from us*).

For the accusative after verbs of depriving, see § 164.

§ 175. 1. The comparative degree takes the genitive when ἢ, *than*, is omitted. E. g.

Κρείττων ἐστὶ τούτων, *he is better than those*. Νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*. Πομπία θάττον θανάτου τρέχει, *wickedness runs faster than death*.

NOTE 1. All adjectives and adverbs which imply a comparison may take a genitive; as ἕτεροι τούτων, *others than these*; ὕστεροι τῆς μάχης, *too late for (later than) the battle*; τῇ ὑστεραίᾳ τῆς μάχης, *on the day after the battle*. So τριπλάσιον ἡμῶν, *thrice as much as we*.

NOTE 2. After πλεόν (πλείν), *more*, or ἔλασσον, *less*, ἢ is occasionally omitted without affecting the case; as πέμψω ὄρνις ἐπ' αὐτόν, *πλεῖν ἑξακοσίους τὸν ἀριθμόν*, *I will send birds against him, more than six hundred in number*. Arist.

2. The genitive follows verbs signifying *to surpass*, *to be inferior*, and all others which imply comparison. E. g.

Ἄνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων, *man surpasses the others in sagacity*; τοῦ πλήθους περιγίγνεσθαι, *to be superior to the multitude*; ὑστερίζειν τῶν καιρῶν, *to be too late for the opportunities*. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσσᾶσθαι), *to be overcome by one's enemies*; but these two verbs take also the genitive with ὑπό, and the dative. So κρατεῖν τῶν ἐχθρῶν, *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν, *to be master of the sea*; which belong equally well under § 171, 3.

§ 176. 1. The genitive sometimes denotes the source. E. g.

Τοῦτο ἐτυχόν σου, *I obtained this from you*; τοῦτο ἔμαθεν ὑμῶν, *he learned this from you*. Add the examples under § 171, 2, N. 1.

2. In poetry, the genitive occasionally denotes the agent after passive verbs, or is used like the instrumental dative (§ 188). E. g.

Ἐν Ἅιδᾳ δὴ κείσαι, σᾶς ἀλόχου σφαγῆς Αἰγίσθου τε, *thou liest now in Hades, slain by thy wife and Aegisthus*. Eur.

Πρῆσαι πυρὸς δηϊόιο θύετρα, *to burn the gates with destructive fire*. Il.

These constructions would not be allowed in prose.

## Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. E. g.

Πρόκειται τῆς Ἀττικῆς ὕψη μεγάλα, *high mountains lie before Attica*; τῶν ὑμετέρων δικαίων προΐστασθαι, *to stand in defence of your rights*; ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill*; οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*; ἐπιβάντες τοῦ τείχους, *having mounted the wall*; ἀποτρέπει με τούτου, *it turns me from this*.

For the genitive after certain compounds of κατά, see § 173, 2, N. See also § 193.

## Genitive of Price or Value.

§ 178. The genitive denotes the *price* or *value* of a thing. E. g.

Δόξα χρημάτων οὐκ ὠνή (sc. ἐστίν), *glory is not to be bought with money*; πόσον διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe*; ὁ δούλος πέντε μινῶν τιμᾶται, *the slave is valued at five minas*. So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i. e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ἱπῆγον θανάτου, *they impeached Sphodrias on a capital charge*.

NOTE. The genitive may depend on ἄξιος, *worth, worthy*, and its compounds, or on ἀξιώω, *to think worthy*; as ἄξιός ἐστι θανάτου, *he is worthy of death*; Θεμιστοκλέα τῶν μεγίστων ἤξιωσαν, *they thought Themistocles worthy of the highest honors*. So sometimes ἀτιμος and ἀτιμάω.

## Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time within which* anything takes place. E. g.

Πέρσαι οὐχ ἤξουσιν δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day*.

2. A similar genitive of the *place within which* is found in poetry. E. g.

Ἦ οὐκ Ἀργεὸς ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* Odys. So in the Homeric πεδίοιο θέειν, *to run on the plain* (i. e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

## Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. E. g.

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge*; ἔμπειρος κακῶν, *experienced in evils*; τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient (lit. hearkening) to his parents*; ἐπιστήμων τῶν δικαίων, *understanding his rights*; ἐπιμελής ἀγαθῶν, ἀμελής κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατὴς ἑαυτοῦ, *being master of himself*; ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils*; ἔρημοι συμμάχων, *destitute of allies*; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*; καθαρὸς φόνου, *free from the stain of murder* (§ 172, 1). Ἐνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἄλλων, *distinguished from the others* (§ 174).

2. Some are kindred to verbs which take the accusative. E. g.

Πόλεως ἀνατρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth*.

NOTE 1. Especially, adjectives compounded with *alpha privative* (§ 132, 1) take the genitive; as ἀγευστος κακῶν, *without a taste of evils*; ἀμνήμων τῶν κινδύνων, *forgetful of the dangers*; ἀπαθὴς κακῶν, *without suffering ills*; ἀκρατὴς γλώσσης, *without power over his tongue*.

Sometimes these adjectives take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἀπαῖς ἀρρένων παίδων, *childless (in respect) of male children*; ἀτιμος πάσης τιμῆς, *destitute of all honor*; ἀδωρότατος χρημάτων, *most free from taking bribes*.

For the genitive of *price* after ἄξιος, see § 178, Note.

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. E. g.

Οἰκεία τῶν βασιλευόντων, *belonging to the kings*; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*; κοινὸν ἀπάντων, *common to all*; δημοκρατίας ἀλλότρια, *things foreign to democracy*.

For the dative after such adjectives, which is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like *ἐναντίος*, *opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as *ἐναντίοι ἔσταν Ἀχαιῶν*, *they stood opposite the Achaeans*.

#### Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. E. g.

*Οἱ ἐμπείρως αὐτοῦ ἔχοντες*, *those who are acquainted with him*; *ἀναξίως τῆς πόλεως*, *in a manner unworthy of the state*; *ἐμάχοντο ἀξίως λόγου*, *they fought in a manner worthy of mention*.

2. The genitive follows many adverbs of place. E. g.

*Εἰσω τοῦ ἐρύματος*, *within the fortress*; *ἔξω τοῦ τείχους*, *outside of the wall*; *ἐκτὸς τῶν ὁρῶν*, *without the boundaries*; *χωρὶς τοῦ σώματος*, *apart from the body*; *μεταξὺ σοφίας καὶ ἀμαθίας*, *between wisdom and ignorance*; *πέραν τοῦ ποταμοῦ*, *beyond the river*, *πρόσθεν τοῦ στρατοπέδου*, *in front of the camp*; *ἀμφοτέρωθεν τῆς ὁδοῦ*, *on both sides of the road*; *εὐθὺ τῆς Φασήλιδος*, *straight to Phaselis*.

Such adverbs, besides those given above, are chiefly *ἐντός*, *within*; *δίχα*, *apart from*; *ἐγγύς*, *ἄγχι*, *πέλας*, and *πλησίον*, *near*; *πόρρω* (*πρόσω*), *far from*; *ὀπισθεν* and *κατόπιον*, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after *εὐθύ* resembles that after verbs of *aiming at* (§ 171, 1).

*Ἀάθρα* and *κρύφα*, *without the knowledge of*, sometimes take the genitive.

NOTE. *Πλὴν*, *except*, *ἄχρι* and *μέχρι*, *until*, *ἄνευ* and *ἄτερ*, *without*, *ἐνεκα* (*οὐνεκα*), *on account of*, take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191, 1.

#### Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence often stand by themselves in the genitive. This is called the *genitive absolute*. E. g.

*Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος*, *this was done when Conon was general*. *Διαβιβηκότος ἤδη Περικλέους*, *ἡγγέλθη αὐτῷ ὅτι*, &c., *when Pericles had already crossed over, news was brought to him that*, &c.

For the relations denoted by the genitive absolute, and for peculiarities in its use, see § 278.

## IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — i. e. it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

## Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. E. g.

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑπισχνείται σοι δέκα τάλαντα, *he promises ten talents to you (or he promises you ten talents)*; βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. E. g.

Εὐχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πειθεταί, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; ἀρέσκει τοῖς πολίταις, *it is pleasing to (or it pleases) the citizens*; εἶκ ἀνάγκη, *yield to necessity*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουν, *they reproach the Thebans*; τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρέαζουσιν ἀλλήλοις, *they revile one another*; ὀργίζεσθε τοῖς ἀδικουσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, or threats*.

NOTE 1. The impersonals δεῖ, μέτεστι, μέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; as δεῖ μοι

τούτου, *I have need of this*; μέτεστί μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the gen., see § 170, 2, § 172, N. 2.) So μεταμέλει.

Δεῖ and χρῆ take the accusative (very rarely the dative) when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see § 172, Note 2.

NOTE 2. Some verbs of this class may take an object accusative. Others (as μισέω, *to hate*) take only the accusative. Κελεύω, *to command*, has only the accusative with the infinitive. Λοιδορέω, *to revile*, in the active takes the accusative, and in the middle (λοιδορόμαι) the dative.

*The dative of the indirect object includes*

3. The dative of *advantage or disadvantage*, which is generally introduced in English by *for*. E. g.

Πᾶς ἀνὴρ αὐτῷ ποιεῖ, *every man labors for himself*; Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians*; οἱ καιροὶ προεῖνται τῇ πόλει, *the opportunities have been sacrificed for the state (for its disadvantage)*; ἐλπίδα ἔχει σωτηρίας τῇ πόλει, *he has hope of safety for the state*.

NOTE 1. A peculiar use of this dative is found in statements of time: as τῷ ἤδη δύο γενεαὶ ἐφθίατο, *two generations had already passed away for him* (i. e. *he had seen them pass away*). Hom. Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἑλωκνία ἑπτὰ, *for Mitylene captured* (i. e. *since its capture*) *there had been seven days*. Ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις, *it was the fifth day for the Athenians sailing on* (i. e. *it was the fifth day of their voyage*).

NOTE 2. Here belong such Homeric expressions as τοῖσιν ἀνέστη, *he rose up for them* (i. e. *to address them*); τοῖσι μύθων ἤρχεν, *he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as Δαναοῖσι λοιγὸν ἄμυνον, *ward off destruction from the Danaï* (lit. *for the Danaï*). Here the accusative may be omitted, so that Δαναοῖσι ἀμύνω means *to defend the Danaï*. For other constructions of ἀμύνω, see the Lexicon.

Δέχομαι, *to receive*, takes a dative by a similar idiom; as δέξατο οἱ σκήπτρον, *he took his sceptre from him* (lit. *for him*).

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as οἱ ἵπποι αὐτοῖς δέδενται, *their horses are tied* (lit. *the horses are tied for them*); διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα, *because his army has been scattered*; ἤρχον τοῦ ναυτικοῦ τοῖς Συρακοσίοις, *they commanded the navy for the Syracusans* (i. e. *the Syracusans' navy*).

NOTE 5. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as τί σοι μαθήσομαι; *what am I to learn for you?* πῶς ἡμῖν ἔχεις; *how are you (we wish to know)?*

NOTE 6. The participles βουλόμενος, ἠδόμενος, προσδεχόμενος, ἀχθόμενος, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as αὐτῷ βουλομένῳ ἐστίν, *it is to him wishing it* (i. e. *he wishes it*).

4. The dative of <sup>is used</sup> possession, after εἰμί, γίγνομαι, and similar verbs. E. g.

Πολλοί μοι φίλοι εἰσιν, *I have many friends*; πάντα σοι γενήσεται, *all things will belong to you*; ἔστιν ἀνθρώπῳ λογισμός, *man has reason*; Ἰππία μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο, *to Hippias alone of the brothers there were children born*.

5. The dative <sup>is often used to denote</sup> ~~denoting~~ that *with respect to which* a statement is made,—often belonging to the whole sentence rather than to any special word. E. g.

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid*; σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος, *as regards you two, the order of Zeus is fully obeyed*.

So in such expressions as these: ἐν δεξιᾷ ἐσπλέοντι, *on the right as you sail in (with respect to one sailing in)*; συνελόντι, or ὡς συνελόντι εἰπεῖν, *concisely, or to speak concisely* (lit. *for one having made the matter concise*). So ὡς ἐμοί, *in my opinion*.

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. E. g.

Δυσμενὴς τοῖς φίλοις, *hostile to his friends*; ὑποχὸς τοῖς νόμοις, *subject to the laws*; ἐπικίνδυνον τῇ πόλει, *dangerous to the state*; βλαβερόν τῷ σώματι, *hurtful to the body*; σοφὸς ἑαυτῷ, *wise for himself*; ἐναντίος αὐτῷ, *opposed to him*. (For the genitive after ἐναντίος, see § 181, Note.) So καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις, *subjugation of the Greeks to the Athenians*. Συμφερόντως αὐτῷ, *profitably to himself*; ἐμποδὼν ἐμοί, *in my way*.

#### Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance, union, or approach*. This includes verbs, adjectives, adverbs, and nouns. E. g.

Σκιαῖς ἑοικότες, *like shadows*; ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises*. Ὅμοιοι τοῖς τυφλοῖς, *like the blind*; κύματα ἴσα ὄρεσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρω ὅπλοις ὠπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁ δῶ, *near a road* (also the genitive, § 182, 2); ἅμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πῇλῳ, *together with the mud*; τὰ τούτοις ἐφεξῆς, *what comes next to these*.

NOTE 1. To this class belong not merely such verbs as διαλέγομαι, *to discourse with*, but also μάχομαι, πολεμέω, and others signifying *to contend with*, *to quarrel with*; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*; ἐρίζουσιν ἀλλήλοις, *they contend with each other*; διαφέρεσθαι τοῖς πονηροῖς, *to be at variance with the base*. So ἐς χεῖρας ἐλθεῖν τινι, *or ἐς λόγους ἐλθεῖν τινι*, *to come to a conflict (or words) with any one*.

NOTE 2. After adjectives of likeness, an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὅμοιαι, *hair like (that of) the Graces* (Hom.); τὰς ἴσας πληγὰς ἐμοί, *the same number of blows with me*.

#### Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρός, παρά, περί, and ὑπό. E. g.

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul*; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*; ἐμ' αὐτῷ συνῆδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἤδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχίσματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i. e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑπόκειται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple*.

The dative here sometimes depends on the preposition (§ 193), and sometimes may be explained by the meaning of the compound verb.

#### Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause*, *manner*, *means*, or *instrument*. E. g.



CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ ἁμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἡπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπίασι, *they advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OF INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἔπαυον ἡδοναῖς ἐκτῆσατο, *no one gains praise by pleasures*.

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name*.

NOTE 2. Χράομαι, *to use (to serve one's self by)*, takes the *instrumental* dative; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (τί, τὶ, or ὅ τι) may be added as an *adverbial accusative* (§ 160, 2); as τί τοῖς τοῖς χρήσομαι; *what shall I do with these?* (lit. *in what way shall I use these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. E. g.

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller (or shorter)*; τοσοῦτῳ ἡδίων ζῶ, *I live so much the more happily*; τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἀριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle at Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. E. g.

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπεὶ παρσκευάσθαι τοῖς Κορινθίοις, *when preparation had been made by the Corinthians*.

With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in -τέος the agent is expressed by the dative, but sometimes by the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. E. g.

ἦλθον οἱ Πέρσαι παμπληθεὶ στόλῳ, *the Persians came with an army in full force*; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, *let us march with the strongest horses and with men*; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, *the Lacedaemonians attacked the wall both with their land army and with their ships*.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of *αὐτός* for emphasis; as *μίαν* (ναῦν) αὐτοῖς ἀνδράσιν εἶλον, *they took one (ship), men and all*.

#### Dative of Time.

§ 189. The dative often denotes time *when*. This is confined chiefly to nouns denoting *day*, *night*, *month*, or *year*, and to names of *festivals*. E. g.

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; Ἑρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν, *the most of the Hermæ were mutilated in one night*; οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, *the Samians were taken by siege in the ninth month*; τετάρτῳ ἔτει ξυνέβησαν, *they came to terms in the fourth year*; ὥσπερὶ Θεσμοφορίοις νηστεύομεν, *we fast as if it were on the Thesmophoria*. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*, and δευτέρᾳ, τρίτῃ, *on the second, third, &c.*, in giving the day of the month.

NOTE. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτί*, *at night* (rarely in poetry *νυκτί*), but *μιᾷ νυκτί*, *in one night*.

A few expressions occur like *ὑστέρῳ χρόνῳ*, *in after time*; *χειμῶνος ὥρᾳ*, *in the winter season*; *νουμηνίᾳ* (*new-moon day*), *on the first of the month*; and others in poetry.

#### Dative of Place (Poetic).

§ 190. In poetry, the dative often denotes the place *where*. E. g.

Ἑλλάδι ναίων, *dwelling in Hellas*; αἰθέρι ναίων, *dwelling in heaven*; ὄρεσι, *on the mountains*; τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; μένει ἀγρῷ, *he remains in the country*. Hom.

\**Ἦσθαι δόμοις*, to sit at home. Aesch. *Νῦν ἀγροῖσι τυγχάνει*, now he happens to be in the country. Soph.

NOTE. In prose, the dative of place is chiefly confined to the names of Attic demes; as *ἡ Μαραθῶνι μάχῃ*, the battle at Marathon; but only *ἐν Ἀθήναις*. Still some exceptions occur.

Some adverbs of place are really local datives; as *ταύτῃ, τῇδε*, here; *οἴκοι*, at home; *κύκλῳ*, in a circle, all around. See § 61, N. 2.

## PREPOSITIONS.

§ 191. 1. The following prepositions take the genitive:—

\**Ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, ὑπέρ, ὑπό*,—i. e. all the prepositions except *εἰς (ὦς), ἐν, σύν, ἀνά*. Also *ἀνευ, ἀτερ, ἀχρι, μέχρι, ἔνεκα*, and *πλήν*, which are sometimes called *improper prepositions*.

NOTE. Even *ἀνά* takes the genitive in the Homeric *ἀνά νηὸς βαίνω*, to go on board of a ship.

2. The following prepositions take the dative:—

\**Ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρόσ, σύν (ξύν), ὑπό*.

3. The following take the accusative:—

\**Ἀμφί, ἀνά, διά, εἰς (or ἐς), ἐπί, κατά, μετά, παρά, περί, πρόσ, ὑπέρ, ὑπό*,—i. e. all except *ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν*. *Ὡς, το*, is sometimes used for *εἰς* before words denoting persons.

NOTE 1. The meaning and use of the prepositions must be learned by practice and from the Lexicon. It will be noticed how the peculiar meaning of each case often modifies the original force of a preposition. Thus *παρά* means *near, alongside of*; and we have *παρὰ τοῦ βασιλέως*, from the neighborhood of the king,—*παρὰ τῷ βασιλεῖ*, in the neighborhood of the king,—*παρὰ τὸν βασιλέα*, into the neighborhood of the king.

NOTE 2. The prepositions were originally adverbs; and as such they are sometimes used without a noun, especially in the older Greek,—seldom in Attic prose. Thus *περί*, roundabout or exceedingly, in Homer; *πρὸς δέ* or *καὶ πρὸς*, and besides, in Herodotus.

NOTE 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπί*

κνέφας ἦλθε (for κνέφας ἐπῆλθε), *darkness came on*; ἡμῖν ἀπολογὸν ἀμύναι (for ἀπαμύναι), *to ward off destruction from us*.

This is called *tnesis*, and is found chiefly in Homer.

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as νεῶν ἀπο, παιδὸς πέρι; ὀλέσας ἀπο (for ἀπολέσας). For the accent, see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as πάρα for πάρεστι, ἐπι and μέτα (in Homer) for ἔπεισι and μέτεσι. So ἔνι for ἔνεστι, and ἀνα, up! for ἀνάστα (ἀνάστηθι). For the accent, see § 23, 2.

NOTE 6. Sometimes εἰς with the accusative stands, by a peculiar mixture of constructions, for ἐν with the dative; as αἱ ξύνοδοι εἰς τὸ ἱερόν ἐγίνοντο, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods). So ἀπό with the genitive for ἐν with the dative; as διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*.

§ 192. 1. Four prepositions take the *genitive only*: ἀντί, ἀπό, ἐκ (ἐξ), and πρό, — with ἀνευ, ἄτερ, ἄχρι, μέχρι, ἔνεκα, and πλήν.

2. Two take the *dative only*: ἐν and σύν (ξύν).

3. Two take the *accusative only*: εἰς (eis) and ὡς.

4. Three take the *genitive and accusative*: διά, κατά, and ὑπέρ.

5. One, ἀνδ, takes the *dative and accusative*, very rarely the *genitive* (§ 191, 1, Note). The dative is only Epic and Lyric.

6. Seven take the *genitive, dative, and accusative*: ἀμφί, ἐπί, μετά, παρά, περί, πρός, and ὑπό.

§ 193. A preposition is often followed by its own case when it is part of a compound verb. E. g.

Παρακομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*; ἐσῆλθέ με, *it occurred to me*; ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, *his mother assisted him in this* (i. e. ἔπραττε σὺν αὐτῷ). For the genitive, see § 177; for the dative, see § 187.

## ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. E. g.

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθὺς κακόν, *that which is truly evil*; μᾶλλον πρεπόντως ἡμφιεσμένη, *more becomingly dressed*.

For adjectives used in the sense of adverbs, see § 138, N. 7. For adverbs preceded by the article and qualifying a noun, see § 141, N. 3. For negative adverbs, see § 283.

## THE VERB.

### VOICES.

#### Active.

§ 195. In the active voice the subject is represented as acting or being; as *τρέπω τοὺς ὀφθαλμούς*, *I turn my eyes*; *ὁ πατὴρ φιλεῖ τὸν παῖδα*, *the father loves the child*; *οὗτός ἐστι σοφός*, *this man is wise*.

NOTE. The active voice includes most intransitive verbs; as *τρέχω*, *to run*; *εἰμί*, *to be*. Some transitive verbs have certain intransitive tenses; as *ἕστηκα*, *I stand*, *ἕστην*, *I stood*, from *ἵστημι*, *to place*. Such tenses are said to have a *middle* or a *passive* meaning.

The same verb may be both transitive and intransitive; as *ελαίνω*, *to drive* or *to march*. In the second case we may supply *ἐμαυτόν*, *myself*. Compare the English verbs *drive*, *turn*, *move*, &c.

#### Passive.

§ 196. In the passive voice the subject is represented as *acted upon*; as *ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται*, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction.

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά*, *πρός*, *ἐξ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative and a dative, the case denoting a *person* is generally made the subject of the passive, and the other case remains unchanged. E. g.

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον). Ἄλλο τι

μείζον ἐπιταχθήσεσθε, *you will have some other greater command imposed on you* (act. ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν, *they will impose some other greater command on you*). Οἱ ἐπιτετραμμένοι τὴν φυλακὴν, *those to whom the guard has been entrusted* (act. ἐπιτρέπειν τὴν φυλακὴν τοῖς). Διφθέραν ἐννημένους, *clad in a leathern jerkin* (act. ἐνάπτειν τί τινι, *to fit a thing on one*). So ἐκκόπτεσθαι τὸν ὀφθαλμόν, *to have his eye cut out*, and ἀποτέμεσθαι τὴν κεφαλὴν, *to have his head cut off*, &c., from possible active constructions ἐκκόπτειν τί τινι, and ἀποτέμνειν τί τινι (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

See also § 169, 2, Note, for a genitive retained with the passive.

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The verbal in -τός or -τόν takes the *dative* (sometimes the *accusative*) of the agent (§ 188, 4).

§ 198. Even the cognate accusative (§ 159) can be made the subject of the passive. Thus even intransitive verbs can have a passive voice. E. g.

Ἰσσεβείται οὐδέν, (*no act of impiety is committed*) (act. ἰσσεβεῖν οὐδέν). This occurs chiefly in such participial expressions as τὰ ἡσεβημένα, *the impious acts which have been committed*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been made*, &c.

#### Middle.

§ 199. In the middle voice the subject is represented

1. As acting *on himself*; as ἐτρέποντο πρὸς ληστείαν, (*they turned themselves to piracy*).

2. As acting *for himself*; as ὁ δῆμος τίθεται νόμους, (*the people make laws for themselves*), whereas τίθησι νόμους would properly be said of a lawgiver.

3. As acting on an object which *belongs to himself*; as ἦλθε λυσόμενος θυγάτρα, (*he came to ransom his (own) daughter*). Hom.

NOTE 1. The last two uses may be united in one verb, as in the last example. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing to what is implied in τρόπαιον ἱστάναι, *to*

*raise a trophy*; and either form can be used. The middle sometimes does not differ at all from the active; as the poetic *ιδέσθαι*, *to see*, and *ιδεῖν*.

NOTE 2. The middle sometimes has a *causative* meaning; as *ἐδίδαξα δέμην σε*, *I had you taught*.

This gives rise to some special uses of the middle; as in *δανείζω*, *to lend*, *δανείζομαι*, *to borrow* (*cause somebody to lend to one's self*). So *μισθόω*, *to let*, *μισθόομαι*, *to hire* (*cause to be let to one's self*).

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, *ἀποδίδωμι*, *to give back*, *ἀποδίδομαι*, *to sell*; *γράφω*, *to write* or *to propose a vote*, *γράφομαι*, *to indict*; *τιμωρῶ τινι*, *I avenge a person*, *τιμωροῦμαι τινα*, *I avenge myself on a person* or *I punish a person*; *ἄπτω*, *to fasten*, *ἄπτομαι*, *to cling to* (so *ἔχω* and *ἔχομαι*).

The passive of some of these verbs is used as a passive to both active and middle; thus *γραφήναι* can mean either *to be written* or *to be indicted*.

NOTE 4. The future middle of some verbs has a passive sense; as *ἀδικέω*, *to wrong*, *ἀδικήσομαι*, *I shall be wronged*.

## TENSES.

### I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued present action; *γράφω*, *I am writing*.

IMPERFECT, continued past action; *ἔγραφον*, *I was writing*.

PERFECT, action finished in present time; *έέγραφα*, *I have written*.

PLUPERFECT, action finished in past time; *έέγραφειν*, *I had written*.

AORIST, simple past action; *έγραψα*, *I wrote*.

FUTURE, simple future action; *γράψω*, *I shall write*.

FUTURE PERFECT, action to be finished in future time; *γεγράψεται*, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as *πορεύεται πρὸς βασιλέα ἢ ἐδύνατο τάχιστα*, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an *attempted* action; as *πειθουσι ὑμᾶς*, *they are trying to persuade you*; *Ἀλόννησον ἐδίδου*, *he offered (tried to give) Halonnesus*; *ἃ ἐπράσσετο οὐκ ἐγένετο*, *what was attempted did not happen*.

NOTE 3. The presents *ἤκω*, *I am come*, and *οἴχομαι*, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

The present *εἶμι*, *I am going*, has a future sense.

NOTE 4. The present with *πάλαι* or other expression of past time has the force of a present and perfect combined; as *πάλαι σοι τοῦτο λέγω*, *I have long been telling you this (which I now tell)*.

NOTE 5. The *aorist* takes its name (*ἀόριστος*, *unlimited, unqualified*) from its denoting a simple past *occurrence*, with none of the limitations (*ὅροι*) as to *completion, continuance, &c.*, which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing, &c.* Thus, *ἐποίει τοῦτο* is *he was doing this* or *he did this habitually*; *πεποίηκε τοῦτο* is *he has already done this*; *ἐπεποίηκε τοῦτο* is *he had already (at some past time) done this*; but *ἐποίησε τοῦτο* is simply *he did this*, without qualification of any kind.

The aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition; as *πλουτέω*, *to be rich*; *ἐπλούτουν*, *I was rich*; *ἐπλούτησα*, *I became rich*. So *ἐβασίλευσε*, *he became king*; *ἤρξε*, *he obtained office*.

The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See *βαῖνον* and *βῆ* in II. I. 437 and 439; *βάλλετο* and *βάλετο* in II. II. 43 and 45; *ἔλιπεν* and *λείπε*, II. II. 106 and 107.

NOTE 6. Some perfects have a present meaning; as *θνήσκειν*, *to die*, *τεθνηκέναι*, *to be dead*; *γίγνεσθαι*, *to become*, *γεγονέναι*, *to be*; *μνησκειν*, *to remind*, *μεμνήσθαι*, *to remember*; *καλεῖν*, *to call*, *κεκλησθαι*, *to be called*. So *οἶδα*, *I know*, *novi*. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as *ᾔδειν*, *I knew* (§ 130, 2).

NOTE 7. The perfect sometimes refers vividly to the future; as *εἴ με αἰσθήσεται*, *ὄλωλα*, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as *ἀπόλλυμαι*, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a *permission*, or even a *command*; as *πράξεις οἷον ἂν θέλῃς*, *you may act as*



*you please; πάντως δὲ τοῦτο δράσεις, and by all means do this (you shall do this). So in imprecations; as ἀπολείσθε, to destruction with you! (lit. you shall perish). See § 257.*

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive*; as φράξε καὶ πεπράξεται, *speak, and it shall be (no sooner said than) done.*

9.61.

§ 201. The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. E. g.

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please*; ἔπραττον ἃ βούλοιντο, *they did whatever they pleased*. Λέγουσιν ὅτι τοῦτο βούλονται, *they say that they wish for this*; ἔλεξαν ὅτι τοῦτο βούλοιντο, *they said that they wished for this*.

These constructions will be explained hereafter (§ 233 and § 243).

The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative. It is important chiefly in the infinitive in indirect discourse (§ 203).

## II. TENSES OF THE DEPENDENT MOODS.

### A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. E. g.

Ἐὰν ποιῇ τοῦτο, *if he shall do this (habitually)*, εἰ ποιήσει τοῦτο, (simply) *if he shall do this*; εἰ ποιοίη τοῦτο, *if he should do this (habitually)*, εἰ ποιήσσει τοῦτο, (simply) *if he should do this*; ποίει τοῦτο, *do this (habitually)*, ποιήσον τοῦτο, (simply) *do this*. Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory (aor.) and be considered (pres.) wise*. Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*, βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to *εἰ ποιοίη* and *εἰ ποιήσσειεν*. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, when it occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. E. g.

Δίδωκα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*). Μηδενὶ βοηθεῖν ὅς ἂν μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾦ, *to help no one who shall not previously have helped you* (ὅς ἂν μὴ . . . βοηθῇ would mean *who shall not previously help you*). Οὐκ ἂν διὰ τοῦτό γ' εἰεν οὐκ εὐδὺς δεδωκότες, *they would not (on inquiry) prove to have failed to pay on this account* (with διδοῖεν this would mean *they would not fail to pay*). Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευέσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE 1. The perfect *imperative* generally expresses a command, that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said* (i. e. *let what has been said be final*), or *let this (which follows) be said once for all*; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed*. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (§ 200, N. 6).

NOTE 2. The perfect *infinitive* is sometimes used like the imperative (Note 1), and sometimes it is merely emphatic; as εἶπον τὴν θύραν κεκλείσθαι, *they ordered the gate to be shut (and kept so)*; ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms* (the perfect here is merely more emphatic than the present). The regular meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2.

3. The future infinitive is regularly used only in *indirect discourse*. (§ 203).

It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic the future idea which the infinitive receives from the context. E. g.

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships*; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, *not being able to prevent*. So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 98, 3), where the present and future infinitives with μέλλω are equally common, but the aorist is very rare.

4. The future optative is used only in indirect discourse (§ 203, N. 3). Even here the future indicative generally takes its place. See also § 217, and § 248, Note.

#### B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i. e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of a verb in the direct discourse. E. g.

Ἐλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράφω, *I will write*); ἔλεγεν ὅτι γράψειν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφὼς εἶη, *he said that he had already written* (he said γέγραφα). Ἦπερ εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;).

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράφω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ). Ἐλογίζοντο ὥς, εἰ μὴ μάχονται, ἀποστήσονται αἱ πό-

*λεις, they considered that, if they should not fight, the cities would revolt* (they thought *ἐὰν μὴ μαχόμεθα, ἀποστήσονται, if we do not fight, they will revolt*).

These constructions will be explained in § 243; § 246; and § 247, 1. They are given here merely to show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive represents the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνει' εὐχέσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; what prayers do you suppose Philip made when he was pouring libations?* (i. e. *τίνας ἤσχετο*);. The perfect infinitive likewise represents both perfect and pluperfect.

So rarely the present optative represents the imperfect indicative. See § 243, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising, &c.*, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). E. g.

*\*Ἠλπίζον μάχην ἔσεσθαι, they expected that there would be a battle* (Thuc.); but *ἀ οὐποτε ἤλπισεν παθεῖν, what he never expected to suffer* (Eur.). *\*Υπέσχετό μοι βουλευσασθαι, and ὑπέσχετο μηχανὴν παρῆξειν* (both in Xen.)

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope (expect or promise) to do this* (like *ποιεῖν* or *ποιῆσαι*), or *I hope I shall do this* (like *ποιήσκειν*).

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse).

### III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle express generally the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. E. g.

\**Ἀμαρτάνει τοῦτο ποιῶν, he errs in doing this; ἡμάρτανε τοῦτο ποιῶν, he erred in doing this; ἀμαρτήσεται τοῦτο ποιῶν, he will err in doing this.* (Here *ποιῶν* is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) *Ταῦτα εἰπόντες ἀπῆλθον, having said this, they departed. Οὐ πολλοὶ φαίνονται ξυνελθόντες, not many appear to have joined the expedition. Ἐπῆνεσαν τοὺς εἰρηκότας, they praised those who had (already) spoken. Τοῦτο ποιήσων ἔρχεται, he is coming to do this; τοῦτο ποιήσων ἦλθεν, he came to do this.*

NOTE 1. The present here represents also the imperfect; as *οἶδα κάκεινω σωφρονοῦντε, ἔστε Σωκράτει συνήστην, I know that they both were continent as long as they associated with Socrates* (i. e. *ἐσωφρονεῖτην*).

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples:—

\**Ἐτυχεν ἐλθών, he happened to come; ἔλαθεν ἐλθών, he came secretly; ἔφθη ἐλθών, he came first.* (See § 279, 2.) *Περυδεῖν τὴν γῆν τμηθεῖσαν, to allow the land to be ravaged (to see it ravaged).* (See § 279, 3.) *Εὖ γ' ἐποίησας ἀναμνήσας με, you did well in reminding me,* and elsewhere when the participle denotes that in which the action of the verb consists. (See § 277.)

#### IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as *πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, the Athenians send a ship to Delos (annually).*

2. In animated language, the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. E. g.

\**Ἦν τις τούτων τι παραβαίη, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. they impose a penalty on all who transgress. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω, one day (often) brings down one man from a height and raises another high.*

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as *πολλάκις, often, ἤδη, already, οὐπω, never yet*, illustrate the construction; as *ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν, disheartened men never yet raised a trophy.*

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ἦρπε δ' ὡς ὅτε τις δρυς ἦριπεν*, and *he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist occurs in the infinitive and participle.

3. The perfect sometimes has a gnomic sense, like the aorist. E. g.

*Ἐπειδάν τις παρ' ἐμοῦ μάθῃ, εἰ μὲν βούληται, ἀποδέδωκεν δ' ἐγὼ πράττομαι ἀργύριον*, *when any one has been my pupil, if he pleases, he pays the sum of money which I ask.*

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary* action. E. g.

*Διηρώτων ἂν αὐτοὺς τί λέγουεν*, *I used to ask them (I would often ask them) what they said.* *Πολλάκις ἤκούσαμεν ἂν ὑμᾶς*, *we used often to hear you.*

This construction must be carefully distinguished from the ordinary apodosis with ἄν (§ 222). It is equivalent to our phrase *he would often do this for he used to do this.*

NOTE. The Ionic has iterative forms in -σκον and -σκομην in both imperfect and aorist. (See § 122, 2.) Herodotus uses these also with ἄν, as above.

## THE PARTICLE ἄΝ.

§ 207. The adverb ἄν (Epic κέ) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to εἰ, *if*, and to all relative and temporal words (and *occasionally* to the final particles ὡς, ὅπως, and ὅφρα), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *εἰάν, ὅταν, ἐπειδάν*.

There is no English word which can translate ἄν. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιτο ἄν, he would wish; ελοίμην ἄν, I should choose*). In its second use it has no force which can be made apparent in English.

The above statement (§ 207) includes all regular uses of *ἄν* except the Epic construction explained in § 255, and the iterative construction of § 206. The following sections (§§ 208–211) enumerate the various uses of *ἄν*, with reference to the sections in which they are explained in full.

§ 208. 1. The *present* and *perfect* indicative never take *ἄν*.

2. The *future* indicative often takes *ἄν* (or *κεῖ*) in the early poets, especially in Homer; very rarely in Attic Greek. E. g.

*Καί κέ τις ὧδ' ἐρέει, and perhaps some one will thus speak; ἄλλοι, οἳ κέ με τιμήσουσι, others who will honor me (if occasion offers).* The future with *ἄν* seems to have been an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples found in Attic prose is in Plat. *Apol.* p. 29 C.

3. The most common use of *ἄν* with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends is *not* or *was not* fulfilled. See § 222.

For the *iterative* construction of *ἄν*, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with *ἄν* only in the construction mentioned in § 207, 2, where *ἄν* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take *ἄν* or *κεῖ*. E. g.

*Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.*

§ 210. The optative with *ἄν* forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be* fulfilled (§ 224).

The *future* optative is never used with *ἄν*. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with *ἄν* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *ἄν*,—the present representing also the imperfect, and the perfect also the pluperfect.

Thus the present infinitive or participle with *ἄν* may repre-

sent either an *imperfect indicative* or a *present optative* with ἄν; the *aorist*, either an *aorist indicative* or an *aorist optative* with ἄν; the *perfect*, either a *pluperfect indicative* or a *perfect optative* with ἄν. E. g.

Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free (ἦσαν ἄν), if they had done this*; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν, *he says that they would (hereafter) be free (εἰεν ἄν), if they should do this*. Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, *I know that they would (now) be free (ἦσαν ἄν), if they had done this*; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν, *I know that they would (hereafter) be free (εἰεν ἄν), if they should do this*.

Φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened*; φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, *they say (or I know) that he would come (ἔλθοι ἄν), if this should happen*.

The context must decide in each case whether we have the equivalent of the indicative or the optative with ἄν. In the examples given, the form of the protasis settles the question.

NOTE. As the early poets who use the future indicative with ἄν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἄν are very rarely found.

§ 212. 1. When ἄν is used with the subjunctive (as in § 207, 2), it can be separated from the introductory word only by such particles as μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἄν may be used twice or even three times with the same verb; as οὐκ ἄν ἡγήσθ' αὐτὸν καὶ ἄν ἐπιδραμεῖν, *do you not think that he would even have rushed thither?* In Thucydides, II. 41, ἄν is used three times with παρέχεσθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔπρεσκον), *the slaves are snoring; but they would n't have done so once*.

4. When an apodosis consists of several co-ordinate verbs, ἄν is generally used only with the first.

NOTE. The adverb τάχα, in the sense of *perhaps*, is often prefixed to ἄν, in which case τάχ' ἄν is nearly equivalent to ἴσως, *perhaps*. The ἄν here always forms an apodosis, as usual, with the verb of the sentence.



## THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as *γράφει*, *he writes*; *ἔγραψεν*, *he wrote*; *γράψει*, *he will write*; *γέγραπεν*, *he has written*.

It also expresses certain other relations which the following examples will illustrate:—

*Εἰ τοῦτο ἀληθές ἐστι, χαίρω*, *if this is true, I rejoice*; *εἰ ἔγραψεν, ἦλθον ἂν*, *if he had written, I should have come*; *εἰ γράψει, γνώσομαι*, *if he shall write (or if he writes), I shall know* (§ 220). *Ἐπιμελεῖται ὅπως τοῦτο γενήσεται*, *he takes care that this shall happen*. (§ 217.) *Εἴθε με ἔκτεινας, ὥς μήποτε τοῦτο ἐποίησα*, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2, § 216, 3.) *Εἴθε τοῦτο ἀληθές ἦν*, *O that this were true!* (§ 251, 2.)

These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples:—

*\*Ἐρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*; *φοβέεται μὴ τοῦτο γένηται*, *he fears lest this may happen*. (§ 216; § 218.) *\*Ἐάν ἔλθῃ, τοῦτο ποιήσω*, *if he shall come (or if he comes), I shall do this*; *ἔάν τις ἔλθῃ, τοῦτο ποιῶ*, *if any one (ever) comes, I (always) do this*. (§ 220.) *\*Ὅταν ἔλθῃ, τοῦτο ποιήσω*, *when he shall come (or when he comes), I shall do this*; *ὅταν τις ἔλθῃ, τοῦτο ποιῶ*, *when any one comes, I (always) do this*. (§ 232, 3; § 233.)

*\*Ἰωμεν*, *let us go*. (§ 253.) *Μὴ θαυμάσητε*, *do not wonder*. (§ 254.) *Τί εἶπω*; *what shall I say?* (§ 256.) *Οὐ μὴ τοῦτο γένηται*, *this (surely) will not happen*. (§ 257.)

3. The various uses of the optative are shown by the following examples:—

*\*Ἦλθεν ἵνα τοῦτο ἴδοι*, *he came that he might see this*; *ἐφοβέτο μὴ τοῦτο γένοιτο*, *he feared lest this should happen*. (§ 216; § 218.) *Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι*, *if he should come, I should do this*; *εἰ τις ἔλθοι, τοῦτ' ἐποίουν*, *if any one (ever) came, I always did this*. (§ 220.) *\*Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι*, *whenever he should come (at any time when he should come), I should do this*; *ὅτε τις ἔλθοι, τοῦτ' ἐποίουν*, *whenever any one came, I (always) did this*.

(§ 232, 4; § 233.) *ἔλεν ὅτι τοῦτο ποιοίη* (*ποιήσοι* or *ποιήσεις*), *he said that he was doing (would do or had done) this.* (§ 243.)

*\*Ἐλθοι ἂν, he might go (if he should wish to). Εἴθε μὴ ἀπόλοιντο, O that they may not perish!* (§ 251, 1.)

4. The imperative is used to express commands and prohibitions; as *τοῦτο ποίει, do this; μὴ φεύγετε, do not fly.*

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after *ἵνα, ὥς, ὅπως*, and *μή*. II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — *Ὅ μὴ* with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER *ἵνα, ὥς, ὅπως, μή*.

§ 215. The clauses which depend on the *final* particles *ἵνα, ὥς, ὅπως, that, in order that*, and *μή, lest, that not*, may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this.* Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying to *strive for, to care for, &c.*; as *σκοπεῖ ὅπως τοῦτο γενήσεται, see to it that this is done.*

C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβείται μὴ τοῦτο γένηται, he fears lest this may happen.*

**REMARK.** The first two classes are to be distinguished with special care. The object clauses in **B** are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τούτο*; as *σκόπει τούτο, ὅπως μή σε ὀψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τούτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

**NOTE 1.** The negative adverb in all these clauses is *μή*; except after *μή*, *lest*, where *οὐ* is used.

**NOTE 2.** *Ὅφρα*, *that*, is used as a final particle in Epic and Lyric poetry.

*in order that*  
**A. Final Clauses.**

**§ 216.** 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. E. g.

*Διανοεῖται τὴν γέφυραν λῦσαι, ὥς μή διαβῇ τε*, *he thinks of breaking up the bridge, that you may not pass over*. *Λυσitteλεῖ ἔᾶσαι ἐν τῷ παρόντι, μή καὶ τούτον πολέμιον προσθώμεθα*, *it is expedient to allow it for a time, lest we may add him to the number of our enemies*. *Παρακαλεῖς ἰατροὺς, ὅπως μή ἀποθάνῃ*, *you call in physicians, that he may not die*. *Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μή διδοίῃ δίκην*, *he wished to be a friend to the most powerful, that he might do wrong and not be punished*. *Τούτου ἕνεκα φίλων ᾔετο δεῖσθαι, ὥς συνέρχους ἔχοι*, *he thought he needed friends for this purpose, namely, that he might have helpers*.

**NOTE 1.** The future indicative occasionally takes the place of the subjunctive in final clauses after *ὅπως* and *ὅφρα*, rarely after *μή*. This is almost entirely confined to poetry. See *Odyss.* I. 56, IV. 163; II. XVI. 242; XX. 301.

**NOTE 2.** The adverb *ἄν* (*κέ*) is sometimes joined with *ὥς*, *ὅπως*, and *ὅφρα* before the subjunctive in final clauses; as *ὥς ἄν μάθῃς, ἀντάκουσον*, *hear the other side, that you may learn*. It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it is occasionally used in the same way even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a

person conceived the purpose in his own mind ; that is, we can say either *ἦλθεν ἵνα ἴδοι*, *he came that he might see* (§ 216, 1), or *ἦλθεν ἵνα ἴδῃ*, because the person himself would have said *ἔρχομαι ἵνα ἴδω*, *I come that I may see*. (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. E. g.

*Πλοῖα κατέκαυσεν ἵνα μὴ Κύρος διαβῇ*, *he burned the vessels, that Cyrus might not pass over*.

3. The secondary tenses of the indicative are used in final clauses with *ἵνα*, sometimes with *ὥς* or *ὅπως*, to denote that the end or object is dependent on some *unfulfilled condition*, and therefore *is not* or *was not attained*. E. g.

*Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε*; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. *Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἣν ἦσαν μηδὲν οἱ δεινοὶ λόγοι*, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*.

#### B. Object Clauses with *ὅπως* after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) E. g.

*Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις*, *take heed that you do nothing unworthy of this honor*. *Ἐμχανώμεθα ὅπως μηδεὶς . . . γνώσοιτο*, *we were planning that nobody should know it* (here *γνώσεται* would be more common). *Ἐπρασσον ὅπως τις βοήθεια ἦξει*, *they were trying to effect (this), that some assistance should come*.

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. Here also *ὥς* may be used. *Ὅπως ἂν* or *ὥς ἂν* may be used before the subjunctive, never before the regular future indicative. *Μή* is sometimes used for *ὅπως μή*, generally with the subjunctive.

NOTE 2. The future indicative with *ὅπως* sometimes follows verbs

of *exhorting, entreating, commanding, and forbidding*, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους, *they exhort him to take vengeance on all such*.

NOTE 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to consider, to try*, and the like, take ὅπως or ὥς with the subjunctive and optative, as in final clauses. E. g.

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἶπῃ, *and implore him thyself to speak the truth*; λίσσετο δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, *he implored him to liberate Ares*. So φράσσεται ὥς κε νήηται; βούλεον ὅπως ὄχ' ἄριστα γένοιτο.

NOTE 4. Both ὅπως and ὅπως μή are often used with the future indicative in *exhortations or prohibitions*, some imperative like σκοπεῖ or σκοπεῖτε, *take care*, being understood. E. g.

Ὅπως οὖν ἔσεσθε ἀξιοὶ τῆς ἐλευθερίας, (*see that you*) *prove yourselves worthy of freedom*. Ὅπως μοι μὴ ἔρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, *see that you do not tell me that twelve is twice six*. For a similar ellipsis of a verb of *fearing*, see § 218, N. 2.

#### C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear, caution, or danger*, μή, *lest* or *that*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. E. g.

Φοβοῦμαι μὴ τοῦτο γένηται (*vereor ne accidat*), *I fear that this may happen*; φοβοῦμαι μὴ οὐ τοῦτο γένηται (*vereor ut accidat*), *I fear that this may not happen* (§ 215, N. 1). Φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν, *I am anxious lest it may be best for me to be silent*. Οὐκέτι ἐπιτίθεντο, δεδιότες μὴ ἀποτμηθεῖσαν, *they no longer made attacks, fearing lest they should be cut off*. Ἐφοβοῦντο μὴ τι πάθῃ, *they feared lest he should suffer anything* (§ 216, 2).

NOTE 1. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. Μή with the subjunctive, or ὅπως μή with the future indicative, may be used elliptically, a verb of *fear* or *caution* being understood. E. g.

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, (*I fear that the truth may be too rude a thing to say.* Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, *but (I fear that) this may not be the difficult thing.* See § 217, N. 4.

NOTE 3. Verbs of *fearing* may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. E. g.

Δέδοικα μὴ πληγῶν δέεσσι, *I fear that you need blows.* Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *we fear that we have missed both at once.* Δεῖδω μὴ δὴ πάντα θεὰ νημερτία εἶπεν, *I fear that all which the Goddess said was true.* (Hom.) Ὅρα μὴ παίζων ἔλεγεν, *beware lest he was speaking in jest.*

## II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The *protasis* is introduced by *εἰ*, *if*.

The Doric *ai* for *ei* is sometimes used in Homer.

2. The adverb *ἄν* (Epic *κέ*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν*, *ἄν* (*ā*), or *ἦν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the *protasis* is regularly *μή*, that of the *apodosis* is *οὐ*.

When *οὐ* stands in a *protasis*, it always belongs to some particular word (as in *οὐ πολλοί*, *few*, *οὐ φημι*, *to deny*), and not to the *protasis* as a whole; as *ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε*, *both if you and Anytus deny it and if you admit it.*

## CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. The supposition contained in a *protasis* may be either *particular* or *general*. A particular supposition refers to a definite act or a definite series of acts; as *if he (now) has this, he will give it; if he had it, he gave it; if he shall receive it (or, according to some definitions,*

*if he receives it), he will give it; if he should receive it, he would give it.* A general supposition refers to *any one* of a series or class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything, he (always) gives it; if ever he received anything, he (always) gave it; if ever any one shall (or should) wish to go, he will (or would) always be permitted.*

In *present* and *past* conditions, except those implying non-fulfilment (§ 222), the Greek makes an important distinction in construction between these two classes; in *future* conditions it makes no distinction.

#### I. Four forms of Ordinary Conditions.

Excluding the past and present *general* suppositions which have a peculiar construction, we have four forms of ordinary conditional sentences. The protasis may refer (a) to the *present* or *past*, or (b) to the *future*.

(a.) 1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this, εἰ τοῦτο πράσσει;—if he was doing it, εἰ ἔπρασσε;—if he did it, εἰ ἔπραξε;—if he has (already) done it, εἰ πέπραχε.* The apodosis here expresses simply what *is* (*was* or *will be*) the result of the fulfilment of the condition. Thus we may say:—

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well*; εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred*; εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well.* Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἔξει), *if he did this, it is (was or will be) well.* So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est; Si hoc fecit, bene erit.*

(a.) 2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this, εἰ τοῦτο ἔπρασσε;—if he had done this, εἰ τοῦτο ἔπραξε* (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result, if the condition *were* (or *had been*) fulfilled. The adverb *ἂν* in the apodosis distinguishes these forms from otherwise similar forms under (a) 1. Thus we may say:—

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were (now) doing this, it would be well*; εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well.* (See § 222.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

(b.) We may state a future condition in Greek (as in English) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσῃ (or πράξῃ) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will* be the result if the condition shall be fulfilled. Thus we may say :—

Ἐὰν πράσῃ (or πράξῃ) τοῦτο. καλῶς ἔξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit*; sometimes *Si hoc faciat*.

(b.) 2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds in form, and expresses what *would* be the result if the condition should be fulfilled. Thus we can say :—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See § 224.) In Latin: *Si hoc faciat*, *bene sit*.

## II. Present and Past General Suppositions.

In *general* suppositions two classes are distinguished in construction, — one (a) referring to indefinite time represented in English as *present*, the other (b) to the *past* :—

(a.) We may refer indefinitely to any one of a class of acts liable to occur at the present time; as *if (ever) any one steals*, ἐὰν τις κλέπτῃ;—*if (ever) any one does such a thing*, ἐάν τις πράσῃ τοιοῦτόν τι (not *if any one is now stealing* or *now doing*). The apodosis here must contain a verb of present time, expressing a customary or repeated action. Thus we may say :—

Ἐάν τις κλέπτῃ, κολάζεται, *if any one steals, he is (always) punished*; ἐάν τις πράσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, *if ever any one does such a thing, we are (always) angry with him*. (See § 225.)

(b.) We may refer in the same way to any one of a class of acts in the past; as *if (ever) any one stole*, εἴ τις κλέπτοι;—*if (ever) any one did such a thing*, εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι. The apodosis expresses a customary or repeated action in past time. Thus we may say :—

Εἴ τις κλέπτοι, ἐκολάζετο, *if (ever) any one stole, he was (always) punished*; εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν



αὐτῷ, if (ever) any one did such a thing, we were (always) angry with him. (See § 225.)

Although the Latin sometimes agrees with the Greek in distinguishing general conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like ἐὰν πράσῃ and εἰ πράσσει above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes.

#### FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

##### (a.) Present and Past Conditions.

§ 221. When the protasis *simply states* a present or past condition, implying nothing as to its fulfilment, it takes the indicative with εἰ. Any form of the verb may stand in the apodosis. E. g.

Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσιν θεοί, if the Gods do anything disgraceful, there are no Gods. Eur. Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἔμμαντοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is so. Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, if he was the son of a God, he was not avaricious. Ἄλλ' εἰ δοκεῖ σοι, πλείωμεν, but if it pleases you, let us sail. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, may I die most wretchedly, if I do not love Xanthias.

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as αἶρε πλῆκτρον, εἰ μαχεῖ, raise your spur, if you are going to fight. Arist. Here εἰ μέλλεις μάχεσθαι would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis (§ 223, N. 1).

§ 222. When the protasis states a present or past condition, implying that it *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb ἄν.

The imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the aorist to an action *simply occurring* in *past* time, and the (rare) pluperfect to an action *finished* in *past* or *present* time. E. g.

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο,

they would not be able to do this (as they do), if they did not lead an abstemious life. Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἄν ποτε ταῦτα ἔπασxon, if they had been good men, as you say, they would never have suffered these things (referring to several cases). Καὶ ἴσως ἄν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, and perhaps I should have perished, if the government had not been put down. Τοῦτο εἰ ἀπεκρίνω, ἰκανῶς ἄν ἤδη ἐμεμαθήκη (§ 122, 2), if you had answered this, I should already have learned enough (which now I have not done). Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἄν ἐπὶ τὸν βασιλῆα, if you had not come (Aor.), we should now be on our way (Imp.) to the King.

NOTE 1. Sometimes ἄν is omitted in the apodosis, as in English we may say *it had been for it would have been*, or in Latin *aequius fuerat* for *aequius fuisset*; as καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man, if he had not been born*. N. T.

NOTE 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. Ἄν is not used here, as these phrases simply express in *other words* what is usually expressed by the indicative with ἄν. Thus ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is equivalent to *you would love him, or would have loved him* (ἐφίλεις ἄν τοῦτον), *if you did your duty* (τὰ δέοντα). So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this*; εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this*. The real apodosis is here always in the infinitive.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see II. V. 311 and 388).

#### (b.) Future Conditions.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with εἰν (Εἰε εἴ κε). The apodosis takes the future indicative or some other *future* form. E. g.

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Π. Ἄν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἶκοι; *if therefore you go now, when will you be at home?*

The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive exactly; but the ordinary modern English uses *if he goes* even when the time is clearly future.

NOTE 1. The future indicative with *εἰ* is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as *εἰ μὴ κατέξεις γλῶσσαν, ἔσται σοι κακά*, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

NOTE 2. In Homer *εἰ* (without *ἄν* or *κε*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἤν*. The same use of *εἰ* for *εἴαν* is occasionally found even in Attic poetry.

For the Homeric subjunctive with *κέ* in apodosis, see § 255, Note.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with *εἴ*, and the apodosis takes the optative with *ἄν*. E. g.

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be enduring, if you should be in prosperity.* Οὐ πολλὴ ἄν ἀλογία εἶη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be great senselessness, if such a man should fear death?* Οἶκος δ' αὐτὸς, εἰ φθογῆν λάβοι, σαφέστατ' ἄν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The *future* optative cannot be used in protasis or apodosis (§ 202, 4).

NOTE. Ἄν is very rarely omitted in an apodosis of this kind, and most examples occur in Homer. But *ἄν* is sometimes omitted in the Attic poets after such expressions as *οὐκ ἔσθ' ὅπως* and *οὐκ ἔστιν ὅστις* (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

#### PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the protasis refers indefinitely to any one of a series or class of acts, and the apodosis expresses a *customary* or *repeated* action or a *general truth*.

Here the protasis has the subjunctive with *ἐάν* after tenses of present time, and the optative with *εἰ* after tenses of past time. The apodosis has the present or imperfect indicative or some other form which implies *repetition*. E. g.

\**Ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν*, if death comes near, no one is (ever) willing to die. \**Ἄπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν*, all speech, if deeds are wanting, appears a vain and empty thing. *Εἴ τις θορυβουμένους αἰσθοίτο, κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο*, if he saw any making a disturbance (or whenever he saw, &c.), he (always) tried to quell the disorder. *Εἴ τις ἀντεῖποι, εὐθὺς τεθνήκει*, if any one refused, he was immediately put to death.

The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used in the apodosis with the subjunctive depending on it; as *ἦν τις παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν*, if any one transgresses, they impose a penalty on him.

Here, as in ordinary protasis (§ 223, N. 2), *εἰ* is sometimes used with the subjunctive for *ἐάν* or *εἰ κε*.

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions, that is, these sentences follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as *εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν*, if any one counts on two or even more days, he is a fool. See § 223, N. 1.

NOTE 2. General suppositions referring to the future are not distinguished from particular, and are included under § 223 and § 224.

## PECULIAR FORMS OF CONDITIONAL SENTENCES.

### Ellipsis and Substitution.

§ 226. 1. The protasis sometimes is not expressed in its regular form with *εἰ* or *ἐάν*, but is contained in a participle or in some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. E. g.

*Σὺ δὲ κλύων εἶσει τάχα*, but you will soon know, if you listen (= *ἐὰν κλύῃς*). *Τοιαῦτά τῶν γυναίξιν συνναίω ἔχεις*, such things would you have to endure if you should dwell among women (i. e. *εἰ συνναίῃς*). \**Ἡπίστησεν ἄν τις ἀκούσας*, any one would have disbelieved

such a thing if he had heard it (i. e. εἰ ἤκουσεν). Ἀπολούμαι μὴ μαθών, *I shall be ruined unless I learn* (ἐὰν μὴ μάθω). So with all the other forms of protasis.

Διὰ γε ἡμᾶς αὐτοὺς πάλαι ἂν ἀπολώλαιτε, *if it had depended on yourselves, you would long ago have been ruined*. Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer evil*.

2. The protasis is often altogether omitted, leaving the optative or indicative with ἂν alone as an apodosis. Here some indefinite protasis is implied, like *if he pleased, if he should try, if he could, &c.* E. g.

Ἴσως ἂν τις ἐπιτιμήσειε τοῖς εἰρημένοις, *perhaps some one might (if he wished) find fault with what has been said*. Ἡδέως δ' ἂν ἔγωγ' ἐροίμην Λεπτίνην, *and I would gladly ask Leptines (if I could)*. Οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε, *for there was nothing which you could have done (if you had tried)*. So βουλοίμην ἂν (velim), *I should wish* (in some future case); ἐβουλόμην ἂν (vellem), *I should now wish* (on some condition not fulfilled).

The optative with ἂν, used in this way, may express a mild command, and is sometimes a mere future; as χωροῖς ἂν εἴσω, *you may go in*; κλύοις ἂν ἤδη, *hear now*; οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not give up the throne* (lit. *I would not give it up on any condition*).

3. The apodosis may be expressed by an infinitive or participle whenever the construction of the sentence requires it, each tense representing its own tenses of the indicative or optative. (See § 203, with Note 1.) If the finite verb in the apodosis would have taken ἂν, this particle is used with the infinitive or participle. E. g.

Ἐγούμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well*; ἠγούμαι, ἐὰν τοῦτο ποιῇτε, πάντα καλῶς ἔξειν, *I believe that, if you shall do this, all will be well*. For examples of the infinitive and participle with ἂν, see § 211.

NOTE. Sometimes the apodosis is merely implied in the context, and in such cases εἰ or ἐάν is often to be translated *supposing that* or *in case that*; as ἀκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ, *hear me also, in case the same shall please you* (i. e. *that then you may assent to it*); οἱ δ' ἄλγεα πάσχειν, εἰ ἀλώσονται, *and others pined them, in case they should be captured* (i. e. *thinking what they would suffer if they should be captured*). See § 248. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν,

they marched towards the city, in case they (the citizens) should rush out (i. e. to meet them if they should rush out). On this principle we must explain αἰ κέν πως βούλεται, Il. I. 66; αἰ κ' ἐθέλησθα, Od. III. 92; and similar passages.

**Mixed Constructions. — Δέ in Apodosis.**

§ 227. 1. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with εἰ in the protasis is followed by an optative with ἄν (§ 226) in the apodosis, the latter having another protasis implied. E. g.

Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεὼν ἄρχοιτε, if these had a right to secede, you could not possibly hold your power rightfully. Εἰ νῦν γε δυστυχοῦμεν, πῶς τάναντί' ἄν πράττοντες οὐ σωζοίμεθ' ἄν; if we are now unfortunate, how could we help being saved by doing the opposite?

NOTE. Sometimes a protasis contains the adverb ἄν, belonging not to εἰ, but to the verb. Here the verb is also an apodosis at the same time; as εἰ μὴ ποιήσαιτ' ἄν τοῦτο, if (it is true that) you would not do this (i. e. if it should be necessary), which differs entirely from εἰ μὴ ποιήσαίτε τοῦτο, if you should not do this.

2. The apodosis is sometimes introduced by the conjunction δέ, which cannot be translated in English. E. g.

Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, but if they do not give her up, then I will take her myself.

**Εἰ after Verbs of Wondering, &c.**

§ 228. Some verbs expressing *wonder*, *contentment*, *disappointment*, *indignation*, &c. take a protasis with εἰ where a causal sentence would seem more natural. E. g.

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμείται μήτ' ὀργίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c., I wonder). See also § 248.

Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. They sometimes take ὅτι, because, and a causal sentence (§ 250).

**III. RELATIVE AND TEMPORAL SENTENCES.**

§ 229. Relative sentences include all *temporal* clauses, except those introduced by πρίν and other words meaning *until*. (See §§ 239, 240.)

The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. E. g.

(*Definite.*) Ταῦτα ἃ ἔχω ὁρᾷς, *you see these things which I have*; or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they may want.* Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this.* Ὅτε βούλοιτο, τοῦτο ἐπρασεν, *whenever he wished, he (always) did this.*

#### Definite Antecedent.

§ 230. A relative with a *definite* antecedent has no effect on the mood of the following verb; it therefore takes the indicative (with οὐ for its negative), unless the general sense requires some other construction. E. g.

Τίς ἔσθ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν; i. e. *the place in which, &c.* Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity, &c.*

#### Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is μή.

NOTE. Relative words (like *ei, if*) take ἂν before the subjunctive. (See § 207, 2.) With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, ἂν forms ὅταν, ὁπότεν, ἐπὶ ἂν or ἐπὶ ἂν (Ionic ἐπεάν), and ἐπειδάν. In Homer we generally find ὅτε κε, &c.

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221 – 224).

1. Present or past condition *simply stated* (§ 221). E. g.

Ὅτι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἴ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it*). Ἄ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, *what I do not know, I do not even think I know* (like εἴ τινα μὴ οἶδα, *if there are any things which I do not know*).

2. Present or past condition stated so as to imply that the condition is not or was not fulfilled (*supposition contrary to fact*, § 222). E. g.

Ἄ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we did not understand* (like εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not know*, the whole belonging to a supposition not realized). So δὲ γῆρας ἔτετμεν, *Odyss. I. 217*.

This case occurs less frequently than the others.

3. Future condition in the *more vivid* form (§ 223). E. g.

Ὅτι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like εἰάν τι βούληται, δώσω, *if he shall wish anything, I will give it*). Ὅταν μὴ σθένω, πεπαύσομαι, *when I (shall) have no more strength, I shall cease*. Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὶ ἡ πόλιεθρον ἔλωμεν, *we will carry them as soon as we shall take the city*. *Hom.*

The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). E. g.

Ὅτι βούλοιτο, δοίην ἄν, *I should give him whatever he might wish* (like εἴ τι βούλοιτο, δοίην ἄν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὅποτε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, *if he should ever wish*).

**§ 233.** The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. E. g.

Ὅτι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like εἰάν τι βούληται, *if he ever wants anything*). Ὅτι βούλοιτο



ἐδίδουν, *I (always) gave him whatever he wanted (like εἴ τι βούλοιο).* Συμμαχεῖν τοῖσι ἐθέλουσιν ἅπαντες, οὗς ἂν ὁρῶσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared.* Ἦνίκα' ἂν οἶκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, *when they get home, they do things unbearable.* Οὗς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἰεν ἡρώτα, καὶ ἐπεὶ πύθοιτο ἐπῆναι, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.* Ἐπειδὴ δὲ ἀνοιχθείη, εἰσήμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates.*

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of ordinary protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀρίστων ἀπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ*, *whoever does not cling to the best counsels, seems to be most base.* Soph. *Antig.* 178. (Here *ὅς ἂν μὴ ἀπτηται* would be the common expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have *ὥς, ὥς τε, ὥς ὅτε, ὥς ὅς* (seldom *ὥς κε*, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as *ὥς γυνὴ κλαίῃσι, . . . ὥς Ὀδυσσεύς*, &c., *as a wife weeps, so did Ulysses*, &c. Odyss. VIII. 523. See Odyss. V. 328; II. X. 5; XI. 67.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of ordinary protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴ κε*, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3); and the conjunction *δέ* may connect the relative clause to a following antecedent clause (§ 227, 2).

#### Assimilation in Conditional Relative Clauses.

§ 235. When a conditional relative clause referring to the future depends on a subjunctive or optative referring to the future, it regularly takes by assimilation the same mood with its leading verb. E. g.

Ἐάν τις οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, *if any who shall be able do this, it will be well; εἴ τις οἱ δύναιτο τοῦτο*

ποιοῖεν, καλῶς ἂν ἔχοι, *if any who should be able should do this, it would be well.* Εἴθε πάντες οἱ δύναιτο τοῦτο ποιοῖεν, *O that all who may be able would do this.* (Here the optative ποιοῖεν, § 251, 1, makes οἱ δύναιτο preferable to οἱ ἂν δύνωνται, which would express the same idea).

NOTE. A secondary tense of the indicative may assimilate a dependent conditional relative clause in the same way.

**Relative Clauses expressing Purpose, Result, or Cause.**

§ 236. The relative is used with the future indicative to express a *purpose* or *object*. E. g.

Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρίσται τοῖς πράγμασιν, *to send an embassy to say this, and to be present at the transactions.* Οὐ γὰρ ἔστι μοι χρήματα, ὅπόθεν ἐκτίσω, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always μή, as in final clauses.

NOTE 1. In Homer, the subjunctive (with κέ joined to the relative) is commonly found in this construction after primary tenses, and the optative (without κέ) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. Ἐφ' ᾧ or ἐφ' ᾧ τε, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

NOTE 3. In this construction the future indicative generally remains unchanged, even after past tenses.

§ 237. Ὡστε (sometimes ὥς), *so that*, which generally takes the infinitive (§ 266), is sometimes followed by the indicative. E. g.

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

NOTE. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ; &c., *who is so simple as not to know? &c.*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). E. g.

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθὲς εἶναι ὃς . . . ἐκέλευε, *having seemed unlearned, because he commanded, &c.*

**Temporal Particles signifying Until and Before that.**

§ 239. 1. When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. E. g.

Νῆχον πάλιν, ἕως ἐπὶ ἡλθον εἰς ποταμόν, *I swam on again, until I came into a river.* Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms of particular suppositions and in general suppositions. E. g.

Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἶποιμ' ἂν . . . ἕως παρατείνειαι με τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4). Ἥδεως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with him until I had given him back, &c.* (§ 232, 2). Ἄ δ' ἂν ἀσύντακτα ἦ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖ ἡ τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233).

NOTE. The omission of ἂν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, Thuc. I. 137.

§ 240. 1. When πρίν, *before, before that, until*, is not followed by the infinitive, it takes the indicative, subjunctive, or optative, like ἕως (§ 239). E. g.

Οὐκ ἦν ἀλέξιμ' οὐδὲν, πρίν γ' ἐγὼ σφισιν ἔδειξα, &c., *there was no relief, until I showed them, &c.* Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρίν ἂν δῶ δίκην, *I must not leave this place until he is punished.* Οὐκ ἂν εἰδείης πρίν πειρηθεῖς, *you would not know until you had (should have) tasted it.* Ἐχρῆν μὴ πρότερον συμβουλεύειν, πρίν ἡμᾶς. ἐδίδαξαν, &c., *they ought not to have given advice until they had instructed us, &c.* Ὅρῳσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπρόντας, πρίν

ἀν ἀφ' ὧσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them.* Οὐδαμῶθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *they dismissed them from no place before they had set a meal before them.*

2. Πρὶν regularly takes the subjunctive and optative (when they are allowed) only if the leading verb is *negative* or *interrogative* with a negative implied; very seldom if that is affirmative. It takes the indicative after both negative and affirmative sentences, but chiefly after negatives.

Otherwise πρὶν takes the infinitive (§ 274). In Homer, the infinitive is the form regularly used after πρὶν, without regard to the leading sentences.

NOTE. Πρὶν ἢ, πρότερον ἢ (*priusquam*), and πρόσθεν ἢ may be used in the same constructions as πρὶν itself.

#### IV. INDIRECT DISCOURSE.

##### GENERAL PRINCIPLES.

§ 241. 1. A *direct* quotation gives the exact words of the original speaker or writer. In an *indirect* quotation the original words conform to the construction of the sentence in which they are quoted.

Thus the words ταῦτα βούλομαι may be quoted either *directly*, λέγει τις "ταῦτα βούλομαι"; or *indirectly*, λέγει τις ὅτι ταῦτα βούλεται or λέγει τις ταῦτα βούλεσθαι, *some one says that he wishes for this.*

Ὅτι, *that*, occasionally precedes even direct quotations; as in *Anab.* I. 6, 8.

2. Indirect quotations may be introduced by ὅτι or ὥς, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

3. Indirect *questions* follow the same rule as indirect quotations, in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in a sentence of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself.

§ 242. 1. Indirect quotations after *ὅτι* and *ὥς* and indirect questions follow this general rule:—

After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse. After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

The imperfect and pluperfect, having no tenses in the optative, remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent clause* of the direct discourse (§ 247), but otherwise it is changed like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and the dependent verbs follow the preceding rule.

3. *ἄν* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *ἄν* belonging to a relative word or particle in the direct form is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

*ἄν* is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μή* where *οὐ* would be used in direct discourse.

#### SIMPLE SENTENCES IN INDIRECT DISCOURSE.

**Indicative and Optative after *ὅτι* and *ὥς*, and in Indirect Questions.**

§ 243. When the direct form is an indicative (without *ἄν*), the principle of § 242 gives the following rule for in-

direct quotations after *ὅτι* or *ὥς* and for indirect questions: —

After primary tenses the verb retains both its mood and tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood and tense*. E. g.

Λέγει *ὅτι* γράφει, *he says that he is writing*; λέγει *ὅτι* ἔγραφε, *he says that he was writing*; λέγει *ὅτι* ἔγραψεν, *he says that he wrote*; λείπει *ὅτι* γέγραφε, *he will say that he has written*. Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do*.

Εἶπεν *ὅτι* γράφοι or *ὅτι* γράφει, *he said that he was writing* (he said γράφω). Εἶπεν *ὅτι* γράψοι or *ὅτι* γράψει, *he said that he would write* (he said γράψω). Εἶπεν *ὅτι* γράψειεν or *ὅτι* ἔγραψεν, *he said that he had written* (he said ἔγραφα, *I wrote*). Εἶπεν *ὅτι* γεγραφὼς εἶη or *ὅτι* γέγραφε, *he said that he had written* (he said γέγραφα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, *ὅτι* οἶοιτο μὲν εἶναι σοφός, εἶη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i. e. οἶεται μὲν . . . ἔστι δ' οὐ). Ὑπειπὼν *ὅτι* αὐτὸς τάκει πράξεις, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκει πράξω). Ἐλεξαν *ὅτι* πέμψουσιν σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ οὗτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἦρето εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether there was any one wiser than I* (i. e. ἔστι τις σοφώτερος;).

(INDIC.) Ἐλεγον *ὅτι* ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἦκε δ' ἀγγέλλων τις ὥς Ἐλάτεια κατεῖληπται, *some one came with a report that Elatea had been taken* (here the perf. opt. might have been used). Ἀποκρινάμενοι *ὅτι* πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβουλευοντο τίν' αὐτοῦ καταλείψουσιν, *they were considering the question, whom they should leave here*.

NOTE 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1). But occasionally the present optative represents the imperfect here; as ἀπεκρίκωτο *ὅτι* οὐδεὶς μάρτυς παρείη, *they replied that there had been no*

witness present (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for πύρεστι. See § 203, N. 1.

NOTE 2. In a few cases the Greek changes a present indicative to the *imperfect* in this construction, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, *they were in despair, considering that they were at the King's gates*. This is also the English usage.

**Subjunctive or Optative representing the Interrogative Subjunctive.**

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may either be changed to the same tense of the optative or retained in the subjunctive. E. g.

Βουλευόμεαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;). Οὐκ οἶδ' εἰ Χρυσάντα τοῦτω δῶ, *I do not know whether I shall give them to this Chrysantas*. Οὐκ ἔχω τί εἶπω, *I do not know what I shall say* (τί εἶπω;), Non habeo quid dicam. Ἐπῆροντο εἰ παραδοίεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἠπόρει ὃ τι χρήσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;). Ἐβουλευόντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσονται, *they were deliberating whether they should burn them or dispose of them in some other way*.

In these cases εἰ (never ἐάν) is used for *whether*, before the subjunctive as well as the optative.

**Indicative or Optative with ἄν.**

§ 245. An indicative or optative with ἄν retains its mood and tense unchanged in indirect discourse. E. g.

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἄν ἐγένετο, *he says or (said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικαίως ἄν θάνοι, *he said that this man would justly die*.

**Infinitive and Participle in Indirect Quotations.**

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with ἄν can represent the *corresponding* tenses of either indicative or optative with ἄν. E. g.

*Ἄρρωστέιν προφασίζεται*, he pretends that he is ill; *ἐξώμοσεν ἄρρωστέιν τούτον*, he took an oath that this man was ill. *Κατασχεῖν φησι τούτους*, he says that he detained them. *Ἐφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκρυχέναι*, he said that the Thebans had offered a reward for him. *Ἐπαγγέλλεται τὰ δίκαια ποιήσκειν*, he promises to do what is right. See examples under § 203, and N. 1.

*ἤγγειλε τοὺτους ἐρχομένους*, he announced that these were coming (*οἱτοὶ ἔρχονται*); *ἀγγέλλει τοὺτους ἐλθόντας*, he announces that these came; *ἀγγέλλει τοῦτο γενησόμενον*, he announces that this will be done; *ἤγγειλε τοῦτο γενησόμενον*, he announced that this would be done; *ἤγγειλε τοῦτο γεγεννημένον*, he announced that this had been done (*τοῦτο γεγέννηται*).

See examples of *ἄν* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in indirect discourse and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), which can be transferred without change of tense to the infinitive. Thus in *βούλεται ἐλθεῖν*, he wishes to go, *ἐλθεῖν* represents no form of either aorist indicative or aorist optative, but is merely the ordinary infinitive (§ 202) not in indirect discourse. But in *φησὶν ἐλθεῖν*, he says that he went, *ἐλθεῖν* represents *ἤλθον* of the direct discourse.

#### INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rules for simple sentences (§§ 243–246).

After primary tenses the dependent verbs retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* subjunctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged in all cases. E. g.

*\*Ἄν ὑμεῖς λέγητε, ποιήσειν* (φησὶ) ὁ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει, if you shall say so, he says he will do whatever does not bring shame or discredit to him. (Here no change is made, except in *ποιήσειν*, § 246.)

*Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο*, he replied,



that they learned what they did not understand (he said *μαρτάνουσιν* *ἀ οὐκ ἐπίστανται*, which might have been retained). *Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῶ χρήσοιτο*, he announced, that if he should catch any one running away, he should treat him as an enemy (he said, *εἴ τινα λήψομαι, χρήσομαι*, § 223, N. 1). *Ἐνόμιζε, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν*, he believed that he should hold all those places securely which he should take from the city beforehand (*ὅσ' ἂν προλάβω, ἔξω*). *Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένην ὅτι, ἐὰν μὲν λάθω, σωθήσομαι*, it seemed best to me to try to gain safety in this way, thinking that if I should escape notice, I should be saved (here we might have had *εἰ λάθοιμι, σωθησοίμην*). *Ἐφασαν τοὺς ἀνδρας ἀποκτενεῖν οὓς ἔχουσι ζώοντας*, they said that they should kill the men whom they had living (*ἀποκτενοῦμεν οὓς ἔχομεν*, which might have been changed to *ἀποκτενεῖν οὓς ἔχοιεν*). *Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, ἢ* was plain that this would be so unless you should prevent (*τοῦτο ἔσται εἰ μὴ κωλύσετε*, for which we might have had *εἰ μὴ κωλύσοιτε*). *Ἐλπίζον τοὺς Σικελούς ταύτη, οὓς μετέπεμψαν, ἀπαντήσεσθαι*, they hoped the Sikels whom they had sent for would meet them here.

NOTE 1. One verb may be changed to the optative while another is retained; as *δηλώσας ὅτι ἔτοιμοι εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο*, having shown that they were ready to fight if any one should come forth (*ἔτοιμοι εἰσι, ἐὰν τις ἐξέρχῃται*). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The *aeorist* indicative is not changed to the optative in dependent clauses, to avoid confusion with the *aeorist* subjunctive, which is regularly so changed. In dependent clauses in which confusion would be impossible (as in *causal* sentences), which never have a subjunctive), even an *aeorist* indicative may become optative.

NOTE 3. A dependent optative of course remains unchanged in all indirect discourse.

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising, &c.*; as these verbs imply *thought*, or the *expression of thought*, although the infinitive after them is *not* in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, Note), or with the apodosis expressed in a verb like θαυμάζω (§ 228).

3. Temporal clauses expressing a *past intention*, especially those introduced by ἕως or πρίν after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses.

E. g.

(1.) Ἐβούλοντο εἰσελθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (Here ἐβούλοντο εἰσελθεῖν ἐάν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived.) Ἐκέλευσεν ὁ τι δύναιντο λαβόντας μεταδιώκειν; *he commanded them to take what they could and pursue* (he said ὁ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὁ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing*. (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2.) Ὀκτεῖρον, εἰ ἀλώσονται, *they pitied them, in case they should be captured* (the thought being εἰ ἀλώσονται, which might have been retained). Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανεῖν θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being ἐάν τι φανῇ). Τᾶλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations (to be ready) in case the Athenians should still venture a naval battle*. Ἐχαιρον ἀγαπῶν εἴ τις ἐάσει, *I rejoiced, being content if any one would let it pass* (the thought was ἀγαπῶ εἴ τις ἐάσει). Ἐθαύμαζε εἴ τις ἀργύριον πρᾶττοιο, *he wondered that any one demanded money*; but in the same book (Xen. Mem. I.) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*.

(3.) Σπονδὰς ἐποίησαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce, (to continue) until what had been said should be reported at Sparta* (their thought was ἕως ἀπαγγελθῇ, which might have been retained). Οὐ γὰρ δὴ σφεας ἀπεί οὐ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, i. e. *until they should come, &c.* (where ἀπίκοιεντο might have been used). Hdt.

(4.) Καὶ ἦτε σῆμα ἰδεῖσθαι, ὁ τι ῥά οἱ γαμβροῖο πάρα Προίτου

φέρειτο, *he wished to see the token, which he was bringing (as he said) from Proetus.* Κατηγορεον τῶν Αἰγινήτων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece.*

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with *ἵνα*, *ὅπως*, *ὥς*, *μή*, &c., admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and conditional relative sentences depending on final or object clauses, as these too belong to the indirect discourse.

#### Ὅπως AND Ὅ IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases *ὅπως* is used for *ὥς* or *ὅτι* in indirect quotations, chiefly in poetry. E. g.

Τοῦτο μή μοι φράζ', ὅπως οὐκ εἰ κακός, *do not tell me this, that you are not base.* Soph.

2. Homer rarely uses *ὅ* (neuter of *ὅς*) for *ὅτι*. E. g.

Δεύσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way.* Γινώσκων δ' οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.*

#### V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by *ὅτι*, *ὥς*, *because*, *ἐπεί*, *ἐπειδή*, *ὅτε*, *ὁπότε*, *since*, and by other particles of similar meaning. They take the indicative after both primary and secondary tenses. The negative particle is *οὐ*. E. g.

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀρᾶτο, *for he pitied the Danaï, because he saw them dying.* Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπέξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the reason why the Athenians abused him, and does not show the historian's opinion.)

## VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without *εἴθε* or *εἰ γάρ*, *O that, O if*. The negative is *μή*, which can stand alone with the optative. E. g.

Τὸ μὲν νῦν ταῦτα πρῆσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand*. Ἢδτ. Εἴθε φίλος ἡμῖν γένοιτο, *O that you may become our friend*. Μηκέτι ζῆν ἐγώ, *may I no longer live*. Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235).

For the distinction between the present and aorist, and an example illustrating it, see § 202, 1.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἴθε* or *εἰ γάρ*, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). E. g.

Εἴθε τοῦτο ἐποίει, *O that he were doing this, or O that he had done this*. Εἴθε τοῦτο ἐποίησεν, *O that he had done this*; εἰ γὰρ μὴ ἐγένετο τοῦτο, *O that this had not happened*.

Εἴθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding*. Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *O that I had so great power*. Εἴθε σοι τότε συνεγενόμην, *O that I had then met with you*.

NOTE 1. The aorist *ᾔφελον* of *ὀφείλω*, *debeo*, and in Homer sometimes the imperfect *ᾔφελον*, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ᾔφελε τοῦτο ποιεῖν*, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); *ᾔφελε τοῦτο ποιῆσαι*, *would that he had done this*.

\**ᾠφελον* is negated by *μή* (not *οὐ*), and it may even be preceded by *εἴθε* or *εἰ γάρ*; as *μή ποτ' ᾔφελον λιπεῖν τὴν Σκύρον*, *O that I had never left Scyros*; *εἰ γὰρ ᾔφελον οἰοί τε εἶναι*, *O that they were able, &c.* As this is really an apodosis, like *ἔδει*, &c., with the infinitive (§ 222, N. 1), the use of *εἴθε*, *εἰ γάρ*, and *μή* with it is an anomaly.

NOTE 2. The two forms of wishes (§ 251) are elliptical forms of protasis, as is seen by *εἰ* in *εἴθε* and *εἰ γάρ* (sometimes in poetry the simple *εἰ*), and by the force of the different tenses.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS,  
EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as λέγε, *speak thou*; φεύγε, *begone!* ἐλθέτω, *let him come*; χαιρόντων, *let them rejoice*.

NOTE. A singular combination of a command and a question is found in such phrases as οἶσθ' ὃ δρᾷσον; *do — dost thou know what?*

X § 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is μή. E. g. ἴωμεν, *let us go*; ἴδωμεν, *let us see*; μὴ τοῦτο ποιῶμεν, *let us not do this*.

NOTE. Both subjunctive and imperative may be preceded by ἄγε (*ἄγετε*), φέρε, or ἴθι, *come!* These words are used without regard to the number or person of the verb which follows; as ἄγε μίμνετε πάντες.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with μή and its compounds. E. g.

Μὴ ποιεῖ τοῦτο, *do not do this (habitually)*, or *do not go on doing this*; μὴ ποιήσῃς τοῦτο, (simply) *do not do this*. Μὴ κατὰ τοὺς νόμους δικάσῃτε· μὴ βοηθήσῃτε τῷ πεπονθότι δεινῷ· μὴ εὐορκεῖτε, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*.

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

NOTE. The *third person* of the aorist imperative sometimes occurs in prohibitions; very rarely the second person.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE IN HOMER.  
— INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND  
FUTURE INDICATIVE WITH Οὐ μή.

§ 255. In Homer, the subjunctive sometimes has the force of a future indicative in independent sentences. E. g.

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men*. Καὶ ποτέ τις εἴπησιν, *and some one will (or may) say*.

NOTE. This subjunctive may, like the future indicative, take *ἄν* or *κε* to form an apodosis. See § 209, 2.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do*. It is negatived by *μή*. It is often introduced by *βούλει* or *βούλεσθε* (in poetry *θέλεις* or *θέλετε*). E. g.

*Εἰπὼ ταῦτα; shall I say this? or βούλει εἰπὼ ταῦτα; do you wish that I should say this? Ποῖ τράπωμαι; ποῖ πορευθῶ; whither shall I turn? whither shall I go? Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; where now wilt thou that we sit down and read? Τί τις εἶναι τοῦτο φηῖ; what shall any one (i. e. I) say this is?*

So in *τί πάθω; what will become of me? what harm will it do me?* (lit. *what shall I undergo?*).

§ 257. The subjunctive and future indicative are used with the double negative *οὐ μή* in the sense of the future indicative with *οὐ*, but with more emphasis. E. g.

*Οὐ μὴ πίθεται, he will not obey. Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὐν μὴ γίγνηται, for there is not, nor has there been, nor will there ever be, &c. Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, you never shall suffer this at my hands. Οὐ τοι μήποτε σε . . . ἀκοντά τις ἄξει, no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the *second person* sometimes expresses a strong *prohibition*; as *οὐ μὴ καταβῇσει, do not come down* (lit. *you shall not come down*). The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in § 200, N. 8.

## THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the sub-

ject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of *ἐστί*; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. E. g.

*Συνέβη αὐτῷ ἐλθεῖν, it happened to him to go; ἐξῆν μένειν, it was possible to remain; δεῖ αὐτὸν μένειν, he must remain; ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; is it pleasant to have many enemies? Φησὶ δεῖν τοῦτο ποιῆσαι, he says it is necessary to do this (ποιῆσαι is subject of δεῖν). Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, to learn is to acquire knowledge. Τοῦτό ἐστι τὸ ἀδικεῖν, this is to commit injustice. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, for to fear death is nothing else than to seem to be wise without being so.*

NOTE. These infinitives usually stand without the article; but whenever it is desired to emphasize the infinitive, or to make the subject more prominent than the predicate (see the last examples), the article can be added.

**§ 260.** The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. E. g.

*Βούλεται ἐλθεῖν, he wishes to go; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, he wishes the citizens to be warlike; παραινοῦμέν σοι μένειν, we advise you to remain; προεῖλετο πολεμῆσαι, he preferred to make war; κελεύει σε μὴ ἀπελθεῖν, he commands you not to depart; ἀξιούσιν ἄρχειν, they claim the right to rule; ἀξιούται θανεῖν, he is thought to deserve to die; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, I ask you to have consideration for me. So κωλύει σε βαδίζειν, he prevents you from marching; οὐ πέφυκε δουλεῦν, he is not born to be a slave; ἀναβάλλεται τοῦτο ποιεῖν, he postpones doing this; κινδυνεύει θανεῖν, he is in danger of death.*

The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have. Its negative is *μή* (§ 283, 3).

2. The object infinitive in indirect discourse follows a verb

implying *thought* or the *expression of thought* or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, *φημί* regularly takes the infinitive in indirect discourse, *εἶπον* takes *ὅτι* or *ὡς* with the indicative or optative, and *λέγω* allows either construction.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as *ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεωγμένην καταλαμβάνειν τὴν θύραν*, and *when they came to the house, &c.* Herodotus allows this even after *εἰ*, *if*, and *διότι*, *because*.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. E. g.

*Δυνατὸς ποιεῖν τοῦτο*, able to do this; *δαιὼς λέγειν*, skilled in speaking; *ἄξιος τοῦτο λαβεῖν*, worthy to receive this; *πρόθυμος λέγειν*, eager to speak; *μαλακοὶ καρτερεῖν*, (too) effeminate to endure; *ἐπιστήμων λέγειν τε καὶ σιγᾶν*, knowing how both to speak and to be silent.

*Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν*, there is a necessity that all should withdraw; *κίνδυνος ἦν αὐτῷ παθεῖν τι*, he was in danger of suffering something; *ὥρα ἀπιέναι*, time to go away; *ἐλπίδας ἔχει τοῦτο ποιήσαι*, he has hopes of doing this.

NOTE. Adjectives of this class are especially those denoting *ability*, *fitness*, *desert*, *readiness*, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally *εἰμί*) an expression equivalent to a verb which takes the infinitive. Most nouns take the infinitive *with the article* as an adnominal genitive (§ 262, 2).

2. Any adjective or adverb may take the infinitive without the article as an accusative of *specification* (§ 160, 1). E. g.

*Θέαμα αἰσχρὸν ὁρᾶν*, a sight disgraceful to behold; *λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι*, words most useful for you to hear; *τὰ χαλεπώτατα εὑρεῖν*, the things hardest to find; *πολιτεία χαλεπὴ συζῆν*, a government hard to live under. *Κάλλιστα ἰδεῖν*, in a manner most delightful to behold.

This infinitive is always active rather than passive; as *πράγμα*



χαλεπὸν ποιεῖν, *a thing hard to do*, rather than χαλεπὸν ποιεῖσθαι, *hard to be done*.

NOTE. Nouns and even verbs may take the infinitive on this principle; as θαῦμα ἰδέσθαι, *a wonder to behold*. Ἀριστεύεσκε μάχεσθαι, *he was the first in fighting* (like μάχην). Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article τοῦ, τῷ, or τό must be prefixed. E. g.

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι, *you think you would not be wronged on account of your being a stranger*.

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner*, *means*, &c., the dative after verbs and adjectives, and sometimes in that of the genitive of *cause* or *purpose* (§ 173, 1). E. g.

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*; κρεῖττον τοῦ λαλεῖν, *better than prating*; ἐπέσχομεν τοῦ δακρύειν, *we ceased our weeping* (§ 263); ἀήθεις τοῦ κατακούειν τινός εἰσιν, *they are unused to obeying any one*. Τῷ φανερός εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*; ἴσον τῷ προστένειν, *equal to lamenting beforehand*. Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *Minos put down piracy, that his revenues might come in more abundantly*. Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with τοῦ (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative μή without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) E. g.

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning *he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*. Τοῦ δὲ

δραπετεύειν ἀπείργουσι, *they restrain them from running away.* Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus.* Ἐξεί αὐτοὺς τοῦ μὴ καταδύναι, *it will keep them from sinking.*

NOTE. When the leading verb is negated (or interrogative implying a negative), the double negative μὴ οὐ is generally used rather than the simple μὴ with the infinitive (§ 283, 7), so that we can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this.* Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with τὸ μὴ is sometimes used after expressions denoting *hindrance*, and also after all which even imply *prevention, omission, or denial*. This infinitive with τὸ is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object accusative*. Sometimes it expresses merely a *result*. E. g.

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city.* (This adds a *fifth* form εἴργει σε τὸ μὴ τοῦτο ποιεῖν to the four already given in § 263, 1, as equivalents of the English *he prevents you from doing this*). Κίμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death; lit. they let him off (so as) not to punish him with death.*

Here, as above (1, Note), μὴ οὐ is used when the leading verb is negated; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling.*

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. E. g.

Τὸ δὲ μῆτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἃν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργετήμ' ἃν ἔγωγε θείην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it,—this I should ascribe as a benefaction to their good-will.* Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the object of θείην.)

§ 265. The infinitive without the article may express a *purpose*. E. g.

Οἱ ἄρχοντες, οὓς εἰλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me.* Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city to them to guard.* Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.*

NOTE. In Homer, where ὥστε is seldom used in its sense of *so* as, the simple infinitive may express a *result*; as τίς σφωε ξυνέηκε μάχεσθαι, *who brought them into conflict, so as to contend?*

Such expressions as μέizon ἢ φέρειν, *too great to bear*, are to be explained on the same principle.

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. E. g.

\*Ὦν πεπαιδευμένος οὕτως, ὥστε πάνν ῥαδίως ἔχειν ἀρκούντα, *he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε; and sometimes a *purpose*, like a final clause. E. g.

\*Ἐξὼν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι, *they do everything, so that they may not suffer punishment (ἵνα μὴ διδῶσι might have been used).*

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. Ὡστε may also take the indicative to express a *result* (§ 237). Ὡστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that, for the purpose of*. E. g.

\*Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher.* Αἰρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, *chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. E. g.

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance*. So ὡς ἔπος εἰπεῖν, *so to speak*; ὡς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, *to speak concisely*; τὸ ξύμπαν εἰπεῖν, *on the whole*; ὡς ἀπεικάσαι, *to judge* (i. e. *as far as we can judge*); ὅσον γέ μ' εἰδέναι, *as far as I know*; ὡς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me*; οὐ πολλῶ λόγῳ εἰπεῖν, *not to make a long story, in short*. So ὀλίγου δεῖν, *to want little*, i. e. *almost*; in which δεῖν can be omitted.

NOTE. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι, *to-day*; τὸ ἐπ' ἐκείνους εἶναι, *as far as depends on them*, and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. E. g.

Μὴ ποτε καὶ σὺ γυναῖκι περ ἡπίος εἶναι, *be thou never indulgent to thy wife*. The subject is here in the nominative; but in the three next constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδείος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus*. Hom.

§ 271. In laws, treaties, and proclamations, the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. E. g.

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου, &c., *and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c.* Ἐτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, *and that the treaty shall continue fifty years*.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. E. g.

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικουτονί, *what folly! to believe in Zeus when you are so big!* So in Latin: *Mene incepto desistere victam!*

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, *it is said*, in a preceding sentence. E. g.

\**Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον*, and coming to Argos, they were (it is said) setting out their cargo for sale (*διατίθεσθαι* is an imperfect infinitive, § 203, N. 1). Hdt. I. 1. See Hdt. I. 24, and Xen. *Cyr.* I. 3, 5.

§ 274. *Πρὶν*, before, before that, until, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after affirmative sentences, but in Homer without regard to the leading verb. E. g.

\**Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι*, they send him away before he hears. *Μεσσήνην εἶλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν*, we took Messene before the Persians obtained their kingdom.

See the rules for *πρὶν* with the finite moods, § 240.

NOTE. *Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ*, before that, sooner than, and even *ὕστερον ἢ*, later than, may take the infinitive like *πρὶν* alone. See § 240, Note.

## THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. E. g.

*Πόλις κάλλει διαφέρουσα*, a city excelling in beauty; *ἄνθρωπος καλῶς πεπαιδευμένος*, a man who has been well educated (or a well-educated man); *οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες*, the ambassadors who were sent by Philip; *ἄνδρες οἱ τοῦτο ποιήσονται*, men who are to do this.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. E. g.

*Οἱ πεπεισμένοι*, those who have been convinced; *παρὰ τοῖς ἀρι-*

στοις δοκοῦσιν εἶναι, *among those who seem to be best*; ὁ τὴν γνώμην ταύτην ἐλπὼν, *the one who gave this opinion*; τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προείπον, *they proclaimed to those who were their allies among the Arcadians*.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). E. g.

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general*; ταῦτα πράξει στρατηγῶν, *he will do this while he is general*; τυραννεύσας δὲ ἑτη τρία Ἰππίας ἐχώρει ἐς Σίγειον, *and when he had been tyrant three years, he withdrew to Sigeum*.

2. *Cause, manner, means*, and similar relations, including *manner of employment*. E. g.

Λέγω δὲ τούτου ἕνεκα, βουλόμενος δοῦναι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which, &c.* Προεἶλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them*; τοῦτο ἐποίησε λαθῶν, *he did this secretly*; ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch*. Ληξόμενοι ζῶσιν, *they live by plunder*.

3. *Purpose or intention*; generally expressed by the *future* participle. E. g.

Ἦλθε λυσόμενος θύγατρα, *he came to ransom his daughter*. Hom. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτῆσοντας, *to send ambassadors to say this and to ask for Lysander*.

4. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation*; where the participle is generally to be translated by *although* and a verb. E. g.

Ὀλίγα δυνάμενοι προορᾶν, πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things*.

6. Any *attendant* circumstance, the participle being merely *descriptive*. E. g.

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*; παραλα-

βόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. The adverbs *ἄμα*, *μεταξύ*, *εὐθύς*, *αὐτίκα*, and *ἐξαίφνης* are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as *ἄμα καταλαβόντες προσεκιάτο σφί*, *as soon as they overtook them they pressed hard upon them*; *Νεκὼς μεταξύ ὀρύσσων ἐπαύσατο*, *Necho stopped while digging (the canal).* Hdt.

The participle denoting *opposition* is often strengthened by *καίπερ* or *καί*, *although*, in the poets also *καί . . . περ*; as *ἐπουκτεῖρω νιν, καίπερ ὄντα δυσμενῇ*, *I pity him, although he is an enemy.*

NOTE 2. The participles denoting *cause* or *purpose* are often preceded by *ὥς*. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer; as *τὸν Περικλέα ἐν αἰρία εἶχον ὥς πείσαντα σφᾶς πολεμῆν*, *they found fault with Pericles, on the ground that he had persuaded them to the war*; *ἀγανακτοῦσιν ὥς μεγάλων τιῶν ἀπεστερημένοι*, *they are indignant, because (as they say) they have been deprived of some great blessings.*

The participle denoting *cause* is often emphasized by *ἄτε*, *οἷον*, or *οἷα*, *as, inasmuch as*; but these particles have no such force as *ὥς* (above); as *ἄτε παῖς ὢν, ἦδετο*, *inasmuch as he was a child, he was pleased.*

NOTE 3. *Ὡσπερ*, *as*, before a *conditional* participle, generally belongs to an implied *apodosis*, to which the participle forms the *protasis*; as *ὥσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλει ἀκούειν*, *you are unwilling to hear, as (you would be) if you already knew it well.* Here *ὥσπερ* means merely *as*; the *if* belongs to the participle. Compare *ὥσπερ εἰ λέγοις*, *as if you should say.*

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*.

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. So with passive participles and *ὄν* when they are used impersonally. E. g.

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑμεῖς ἀπῆλθον; and did those who brought no aid when it was needed escape safe and sound? So εἰ δὲ παρασχόν, and when a good opportunity offered; οὐ προσῆκον, improperly (it being not becoming); προσταχθέν μοι, when I had been commanded; ἐλημμένον, when it has been said; ἀδύνατον ὄν, it being impossible; ἀπόρητον πόλει (sc. ὄν), when it is forbidden by the state.

NOTE. The participles of personal verbs sometimes stand with their nouns in the accusative absolute, but very seldom unless they are preceded by ὡς or ὥσπερ.

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with verbs signifying to begin, to continue, to endure, to cease (or cause to cease), to represent, to find, and some others. E. g.

Ἀρξομαι λέγων, I will begin to speak; παῦσαι λέγουσα, cease speaking; οὐκ ἀνέξομαι ζῶν, I shall not endure to live; τοῦτο ἔχων διατελεῖ, he continues to have this; πεποίηκε τοὺς ἐν Ἅιδου τὸν αἰὶ χρόνον τιμωρουμένους, he has represented those in Hades as suffering continual punishment. Εὔρε Κρονίδην ἀπὲρ ἡμενον ἄλλων, she found the son of Kronos sitting apart from the others. Hom.

2. With the following verbs the participle contains the leading idea of the expression: λανθάνω, to escape the notice of; τυγχάνω, to happen; φθάνω, to anticipate. The aorist participle here does not denote past time, but coincides in time with the verb (§ 204, N. 2). E. g.

Λήσετε διαφθαρέντες, you will be corrupted before you know it. Ἐτυχον καθήμενος ἐνταῦθα, I happened to be sitting there; ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, he happened to come (not to have come) just at that time. Ἐφθσαν τοὺς Πέρσας ἀπικόμενοι, they came before the Persians. Hdt. Οὐδ' ἄρα Κίρκην ἐλθόντες ἐλήθομεν, nor did we come without Circe's knowing it. Hom. See examples under § 204, N. 2.

The perfect participle here has its ordinary force.

NOTE. The participle with διατελέω, to continue (§ 279, 1), οἶχομαι, to be gone (§ 277, 2), θαμίζω, to be wont or to be frequent, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἴχεται φεύγων, he has taken flight (§ 200, N. 3); οὐ θαμίεις καταβαίνων εἰς τὸν Πειραιᾶ, you don't come down to the Peiraeus very often.



3. With verbs signifying *to overlook* or *to allow* (περιοράω and εφοράω, with περιείδον and έπέιδον, sometimes είδον), the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). E. g.

Μή περιίδωμεν ύβρισθεΐσαν την Λακεδαίμονα και καταφρονηθεΐσαν, *let us not allow Lacedaemon to be insulted and despised.* Μή μ' ιδείν θανόνθ' ύπ' άστών, *not to see me killed by citizens.* Eur. Τλήναι σε δρωσαν, *that thou shouldst take courage to do.* Soph. Περιυδείν την γήν τμηθεΐσαν, *to allow the land to be ravaged.* Thuc. II. 18. (But in II. 20, we find περιυδείν την γήν τμηθήναι, referring to the same thing.) See § 204, N. 2.

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to perceive, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge, and άγγέλλω, to announce.*

See § 246 and examples; and § 211 for examples of the participle with άν representing both indicative and optative with άν.

NOTE 1. Δηλός είμι and φανερός είμι take the participle in indirect discourse, where we use an impersonal construction; as δηλός ήν οϊόμενος, &c., *it was evident that he thought, &c.* (like δηλον ήν ότι οϊοιτο).

NOTE 2. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or dative; as σύνοιδα έμυτῷ ήδικημένῳ (or ήδικημένος), *I am conscious to myself that I have been wronged.*

NOTE 3. Most of the verbs included in § 280 may take a clause with ότι in indirect discourse.

Most of them are found also with the infinitive. Οΐδα takes the infinitive regularly when it means *I know how*; as οΐδα τοῦτο μαθεΐν, *I know how to learn this* (but οΐδα τοῦτο μαθών, *I know that I learned this*).

NOTE 4. Ός may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with ός is sometimes found where we should expect the participle to agree with the object of the verb; as ός πολέμου όντος παρ' ύμών άπαγγελώ; *shall I*

announce from you that there is war? (lit. assuming that there is war, shall I announce it from you?), where we might have πόλεμον ὄντα ἀπαγγελῶ; with less emphasis.

### VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in -*ndus*. E. g.

᾽Ωφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you.*  
Ἄλλας μεταπεμπτέας εἶναι (ἔφη), *he said that other (ships) must be sent for.*  
Ὅ λέγω ῥητέον ἐστίν, *what I say must be spoken.*

The noun denoting the agent is in the dative (§ 188, 4).

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. It is *active* in sense, and is equivalent to δεῖ with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. E. g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἷστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians.*

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (ιτέον ἐστί σοι), — *Moriendum est omnibus*, — *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστίν ἡμῖν), *we must go to war.* (See Madvig's Latin Grammar, § 421.)

### INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* (sometimes *ὅς*) and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are *ἦ* and *ἄρα*.

These imply nothing as to the answer expected; but *ἀρα οὐ* implies that an *affirmative*, *ἀρα μή* that a *negative*, answer is expected. *οὐ* and *μή* alone are often used with the same force as with *ἀρα*. So *μῶν* (for *μή οὖν*). E. g.

*Ἦ σχολή ἔσται; will there be leisure? Ἀρ' εἰσὶ τινες ἀξιαί; are there any deserving ones? Ἀρ' οὐ (or οὐ) βούλεσθε ἐλθεῖν; do you not wish to go (i. e. you wish, do you not)? Ἀρα μή βούλεσθε ἐλθεῖν; (or Μὴ βούλεσθε; or Μῶν βούλεσθε;) do you wish to go (you don't wish to go, do you)?* This distinction between *οὐ* and *μή* does not apply to the interrogative subjunctive (§ 256), which allows only *μή*.

3. *Ἄλλο τι ἤ; is it anything else than? or simply ἄλλο τι; is sometimes used as a direct interrogative.* E. g.

*Ἄλλο τι ἢ ἀδικοῦμεν; are we not (are we anything else than) in the wrong? — ἄλλο τι ὁμολογοῦμεν; do we not agree?*

4. *Indirect questions may be introduced by εἰ, whether; and in Homer by ἤ or ἥε.* E. g.

*Ἠρώησα εἰ βούλοιτο ἐλθεῖν, I asked whether he wished to go. Ὡχέτο πεισόμενος ἤ που ἔτ' εἴης, he was gone to inquire whether possibly you were still living.* Hom.

5. *Alternative questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἤ, whether . . . or. Indirect alternative questions can also be introduced by εἰ . . . ἤ, εἴτε . . . εἴτε, εἴτε . . . ἤ, whether . . . or; and in Homer by ἤ (ἥε) . . . ἤ (ἥε).* E. g.

*Πότερον ἑᾶς ἄρχειν ἢ ἄλλον καθίστης; do you allow him to rule, or do you appoint another? Ἐβουλευέτο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, he was deliberating whether they should send some or should all go.*

## NEGATIVES.

§ 283. The Greek has two negative adverbs, *οὐ* and *μή*. What is said of each of these applies to its compounds, — *οὐδέ, οὔτε, &c.*, and *μηδέ, μηδέ, μήτε, &c.*

1. *οὐ* is used with the indicative and optative in all *independent* sentences (except *wishes*, which are really elliptical protases, § 251, Note 2); also in *indirect discourse* after *οἶ* and *ὥς*, and in *causal* sentences. See Note, below.

2. *μή* is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which

has the force of a future indicative). *Μή* is used in all *final* and *object* clauses after *ἵνα, ὅπως, &c.*; except after *μή, lest*, which takes *οὐ*. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after *ἔως, πρίν, &c.* (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* (§ 251).

3. *Μή* is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. In indirect discourse it regularly has *οὐ*, to retain the negative of the direct discourse; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes *μή*; so when it is equivalent to a relative with an *indefinite antecedent* (as *οἱ μὴ βουλόμενοι, any who do not wish*). Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly.

5. Adjectives follow the same principle with participles, taking *μή* only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative with an *indefinite antecedent*); as *οἱ μὴ ἀγαθοὶ πολῖται, (any) citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

6. When verbs which contain a *negative idea* (as those of *hindering, forbidding, denying, concealing, and distrusting*) are followed by the infinitive, the negative *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negated by *μή*, either in the ordinary way (3) or to strengthen a preceding negation (6), if its *leading verb* has a negative, it generally takes the double negative *μή οὐ*. Thus *δικαῖόν ἐστι μὴ τοῦτον ἀφείναι, it is just not to acquit him*, becomes, if we negative the leading verb, *οὐ δικαῖόν ἐστι μὴ οὐ τοῦτον ἀφείναι, it is not just not to acquit him*. So *ὡς οὐχ ὁσίον σοι ἔν μὴ οὐ βοηθεῖν δικαιοσύνη, since (as you said) it was a failure in piety for you not to assist justice*. Again, *ἐργεῖ σε μὴ τοῦτο ποιεῖν* (§ 263, 1), *he prevents you from doing this*, becomes, with *ἐργεῖ* negated, *οὐκ ἐργεῖ σε μὴ οὐ τοῦτο ποιεῖν, he does not prevent you from doing this*.

Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζόμενους ἀποθαρῆν; *what is there to prevent (us) from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an exception to a negative statement.

8. When a negative is followed by a *simple* negative (οὐ or μὴ) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as οὐδὲ τὸν Φορμίωνα οὐχ ὁρᾷ, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as οὐ δὲ ἐμπειρίαν γε οὐ φήσεις ἔχειν ὃ τι εἴπῃς, *it is not surely through inexperience that you will deny that you have anything to say*; οὐ μόνον οὐ πείθουσιν, *they not only do not obey*; εἰ μὴ Πρόξενον οὐχ ὑπεδέξατο, *if they had not refused to receive Proxenus*.

But when a negative is followed by a *compound* negative in the same clause (or by several), the negation is strengthened; as ἀνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἀν ὑμῶν οὐδέποτε γένοιτο ἄξιος, *if it were not for this, no one of you would ever come to be of any value for anything*. This does not apply to cases in which οὐ is merely interrogative (§ 282, 2).

For the double negative οὐ μὴ, see § 257.

NOTE. An exception to § 283, 1 occurs in indirect questions after εἰ, *whether*, in which μὴ can be used as well as οὐ. Also in the second part of an indirect alternative question (§ 282, 5) both οὐ and μὴ are allowed. Thus σκοπῶμεν εἰ πρέπει ἢ οὐ, *let us look and see whether it is becoming or not*; εἰ δὲ ἀληθὲς ἢ μὴ, *πειράσομαι μαθεῖν, but I will try to learn whether it is true or not*.

## PART IV.

### METRES.

§ 284. A VERSE is composed of portions called *feet*. The following are the feet of two and three syllables :—

<i>Trochee</i>	— —	<i>Dactyl</i>	— — —	<i>Amphibrach</i>	— — —
<i>Iambus</i>	— —	<i>Anapaest</i>	— — —	<i>Bacchius</i>	— — —
<i>Spondee</i>	— —	<i>Tribrach</i>	— — —	<i>Antibacchius</i>	— — —
<i>Pyrrhic</i>	— —	<i>Cretic</i>	— — —	<i>Molossus</i>	— — —

The following are the feet of four syllables :—

<i>Choriambus</i>	— — — —	<i>Ditrochee</i>	— — — —
<i>Ionic a majore</i>	— — — —	<i>Diiambus</i>	— — — —
<i>Ionic a minore</i>	— — — —	<i>Dispondee</i>	— — — —
<i>Proceleusmatic</i>	— — — —	<i>Antispast</i>	— — — —

To these are to be added

Four *Paeons*, — — — —, — — — —, — — — —, — — — —;

And four *Epitrites*, — — — —, — — — —, — — — —, — — — —.

The *Dochmius* has five syllables, — — — — —.

§ 285. 1. Verses are called *Trochaic*, *Iambic*, *Dactylic*, &c. from their fundamental foot.

2. In most kinds of verse a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter*, of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet.

3. A verse which has an unfinished foot at the close is called *catalectic* (*κατάληκτος*, *stopped short*). A complete verse is called *acatalectic*.

Verses are called *catalectic in syllabam*, *in disyllabum*, or *in trissyllabum*, according to the number of syllables which appear in the un-

finished foot. A verse *catalectic in syllabam* is sometimes said to be *hypercatalectic* (or *redundant*); thus a *trimeter catalectic in syllabam* can be called a *dimeter hypercatalectic*.

§ 286. 1. A long syllable is considered the metrical equivalent of two short ones, and is often resolved into these, as when a tribrach  $\cup \cup \cup$  stands for a trochee  $\text{—} \cup$  or an iambus  $\cup \text{—}$ . Two short syllables are often contracted into one long syllable, as when a spondee  $\text{—} \text{—}$  stands for a dactyl  $\text{—} \cup \cup$ .

2. The last syllable of every verse is common (*syllaba anceps*), and may be considered long or short to suit the metre, without regard to its usual quantity. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

§ 287. 1. The syllable of a foot on which the stress of voice (*ictus* or *rhythmical accent*) falls is called the *arsis*; the rest of the foot is called the *thesis*. The *ictus* properly falls on a long syllable; as  $\text{—}$ ,  $\text{—} \cup$ ,  $\cup \text{—}$ ,  $\text{—} \cup \cup$ ,  $\cup \cup \text{—}$ ,  $\text{—} \cup \cup \cup$ ,  $\cup \cup \cup \text{—}$ , &c.

When a long syllable in the *arsis* is resolved into two short (§ 286, 1), the *ictus* properly belongs to the two, but is usually placed on the first. Thus a tribrach used for a trochee ( $\text{—} \cup$ ) is  $\text{—} \cup \cup$ ; a tribrach used for an iambus ( $\cup \text{—}$ ) is  $\cup \text{—} \cup$ . So a spondee used for a dactyl ( $\text{—} \cup \cup$ ) is  $\text{—} \cup \text{—}$ ; a spondee used for an anapaest ( $\cup \cup \text{—}$ ) is  $\text{—} \text{—}$ . Likewise a dactyl used for an anapaest is  $\text{—} \cup \cup$ . The spondee and tribrach have no natural *arsis* or *thesis*; and they are used only as metrical equivalents of feet which have these naturally marked by a long syllable.

2. The *ictus* was entirely independent of the word-accent, although we do not know how the two were distinguished or reconciled by the Greeks in reciting poetry.

We usually mark the *ictus* by our *accent* (as the only representative of the ancient *ictus* which we have), and neglect the word-accent or make it subordinate to the *ictus*.

§ 288. 1. Certain verses have an introductory foot prefixed to them, called a *basis*. A basis is generally a *trochee*, *iambus*, or *spondee*; sometimes a *tribrach*, *dactyl*, or *anapaest*.

2. A *single* syllable prefixed to a verse of which the first syllable has the *ictus* is called *anacrusis* (*ἀνάκρουσις*, *upward beat*).

§ 289. *Caesura* (i. e. *cutting*) of the foot occurs when a word

ends in the middle of a foot. This becomes important when it coincides with the *caesura of the verse*, which is a pause introduced into the verse to make it more melodious or to aid in its recital. In many verses the place of one or both of these caesuras is fixed. See § 293, 4; § 295, 4 and 5.

### TROCHAIC VERSES.

§ 290. Trochaic verses are measured by dipodies (§ 285, 2). The trochaic dipody has the *last* syllable common, — ◡ — ◡. In trochaic verse, therefore, the tribrach ◡ ◡ ◡ can stand in any place for the trochee; and the spondee can stand in all the *even* places, that is, in the *second* part of every dipody. The anapaest is sometimes used as the equivalent of the spondee. The dactyl is sometimes used in proper names.

§ 291. The following are the most common trochaic verses : —

1. The dimeter (acatalectic and catalectic), —

Φήσομεν πρὸς | τοὺς στρυτηγούς.      — ◡ — ◡ | — ◡ — ◡  
 Ψυχαγωγῇ | Σωκράτης.                      — ◡ — ◡ | — ◡ — ◡

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined : —

ὦ σοφώτα|τοι θεῶται, || δεῦρο τὸν νοῦν | πρόσχετε.  
 — ◡ — ◡ | — ◡ — ◡ || — ◡ — ◡ | — ◡ — ◡

Tell me nót in | mournful númbers, || life is bút an | émpty dréam.

3. The Ithyphallic, which is a trochaic *tripody* (not allowing the spondee or its equivalents), —

Μήποτ' ἐκτακείη.      — ◡ — ◡ — ◡

For *trochaic systems* see § 298.

### IAMBIC VERSES.

§ 292. Iambic verses are measured by dipodies (§ 285, 2). The iambic dipody has the *first* syllable common, ◡ — ◡ —. In iambic verse, therefore, the tribrach can stand in any place for the iambus; and the spondee can stand in the *odd* places, that is, in the *first* part of every dipody. The dactyl and anapaest



are allowed as equivalents of the spondee. The comedians allow an anapaest to stand irregularly in the second part of the iambic dipody; and even the tragedians allow this license in proper names.

§ 293. The following are the most common iambic verses:—

1. The monometer, —

Μετὰ Σωκράτους.      — — — — (here — — — —)

2. The dimeter (acatalectic and catalectic), —

Ζηλῶ σε τῆς | εὐβουλίας.      — — — — | — — — —  
Καὶ τὸν λόγον | τὸν ἤττω.      — — — — | — — — —

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined, —

Εἴπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.  
— — — — | — — — — || — — — — | — — — —

A captain bôld | of Hálifax, || who lived in coûn|try quârters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The spondee can stand in the first place of every dipody. The *tragedians* allow the anapaest only in the first place, and the dactyl only in the first and third. The *comedians* allow the dactyl in all the *odd* places, and the anapaest (by comic license, § 292) in every place except the last. The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [ ].

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— — —				

(Tragic.) Χθονὸς μὲν εἰς | τηλουρὸν ἤ|κομεν πέδον,  
 Σκύθην ἐς οἷ|μον, ἄβατον εἰς | ἐρμηίαν.  
 Ἥφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.

(Comic.) ὦ Ζεῦ βασιλεῦ· | τὸ χρήμα τῶν | νυκτῶν δσον  
 Ἀπέραντον· οὐδέποθ' ἡμέρα | γενήσεται ;  
 Ἀπόλοιο δῆτ', | ὃ πόλεμε, πολλῶν οὔνεκα.

And hópe to mér|it Heáven by mák|ing Eárrh a Héll.

For *iambic systems* see § 298.

### DACTYLIC VERSES.

§ 294. The regular substitute for the dactyl is the spondee. Its other equivalent, the anapaest, is not allowed in dactylic verse ; although the dactyl is allowed in anapaestic verse (§ 296).

§ 295. The following are the most common dactylic verses :—

#### 1. The dimeter, —

Μυστοδόκος δόμος.      — — — | — — =  
 Μοῖρα διώκει (Adonic).      — — — | — =

#### 2. The trimeter (acatalectic and catalectic), —

Ἄδυμελῇ κελαδήσω.      — — — | — — — | — =  
 Παρθένοι ὀμβροφόροι      — — — | — — — | =

#### 3. The tetrameter (acatalectic and catalectic), —

Οὐρανίους τε θεοῖς δωρήματα.      — — — | — — — | — = | — — =  
 Ἔλθει' ἐποψόμεναι δύναμιν.      — — — | — — — | — — — | =

4. The **HEROIC HEXAMETER**, the Homeric verse. It always has a spondee in the last place, seldom in the fifth. The most common caesura (called *heroic*) is in the third foot, generally after the *arsis*. If it divides the *thesis*, it is called a *feminine caesura*. The caesura sometimes occurs after the *arsis* of the fourth foot. A verse-caesura at the end of the fourth foot is called *bucolic*, from its frequent occurrence in bucolic poetry.

For examples see the *Iliad* and *Odyssey*.

5. The **ELEGIAC DISTICH** consists of an heroic hexameter followed by the *Elegiac pentameter*. This pentameter consists of two dactylic trimeters catalectic (2), each containing *two and a*



3. The dimeter catalectic, or *paroemiac*, —

Ἦραν στρατιῶ|τιν ἀρωγάν. — — — — | — — — —

Οὕτω πλουτή|σετε πάντες. — — — — | — — — —

The Lord is adván|cing. Prepáre ye! — — — — | — — — —

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. The principal verse-caesura is after the second dipody.

Πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις || ἡμῖν, τοῖς αἰ|έν ἰούσι,

τοῖς αἰθερίοις, | τοῖσιν ἀγέρῃς, || τοῖς ἀφθιτα μη|δομένοισιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the paroemiac (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy.

Iambic and trochaic systems are sometimes formed, on the same principle, of iambic or trochaic dimeters *acatalectic*, with occasionally a monometer, ending always with a dimeter *catalectic*.

## CHORIAMBIC VERSES.

§ 299. The most common equivalent for the choriambus is the iambic dipody or *diiambus*, which very often alternates with the choriambus. The most common forms of catalectic choriambic verses are produced by dropping one, two, or three syllables of a final iambic dipody. Thus, a choriambic dimeter may have the form — — — — | — — — —. By dropping one syllable we have — — — — | — — — —, a dimeter catalectic *in amphibrachyn*; by dropping two syllables we have — — — — | — — — —, a dimeter catalectic *in iambum*; and by dropping three syllables we have — — — — | — — — —, a dimeter catalectic *in syllabam* (or a *monometer hypercatalectic*, § 285, 3).

§ 300. The following are examples of some of the most common choriambic verses:—

Ἐψιμέδον|τα μὲν θεόν, — — — — | — — — — dimeter acat.

Ζῆνα τύραν|νον ἐς χορὸν — — — — | — — — — dimeter acat.

Πρῶτα μέγαν | κυκλήσκω. — — — — | — — — — dim. catal. *in amphibrachyn*.

Καὶ τὸν μεγα|σθενῇ τριαί|ης ταμίαν,

— — — — | — — — — | — — — — trimeter acat.

Γῆς τε καὶ ἀλ|μυρᾶς θαλάσ|σης ἄγριον | μοχλεύτην.

— — — — | — — — — | — — — — | — — — — tetram. catal. *in amphibrachyn*.

Τόν θ' ἱππονῶ μαν, δς ὑπερ-	-- -- --		-- -- --		
λάμπροισ ἀκτι σιν κατέχει	----		----		
Γῆς πέ δον, μέγας ἐν   θεοῖς	-- --		-- --		==
Ἐν θνη τοῖσί τε δαί μων.	-- --		-- --		=

Of the last four verses, the third is a *Glyconic*, a dimeter catalectic in *iambum*, with a basis (§ 288, 1); the two preceding are variations of the Glyconic, monometers with double basis; and the last is a *Pherecratic*, a dimeter catalectic in *syllabam*, with a basis, or a Glyconic shortened by one syllable.

### LOGAOEDIC VERSES.

§ 301. 1. A verse beginning with dactyls and ending with trochees is called *logaoedic*. E. g.

Μαρμαρέ  αις ἐν αἰγαῖς,	-- -- --    -- -- --
Παρθένε τὰν κεφαλὰν τὰ δ' ἔ  περθε νύμφα.	
-- -- -- -- --    -- -- --	

2. The same name is given to a verse beginning with anapaests and ending with iambs. E. g.

Ὅργας ἐδιδά ξατο καὶ    δυσαύλων.	-- -- -- -- --    -- -- --
Ζεφύρου    γίγαντος αὔρα.	-- -- --    -- -- --

# APPENDIX.

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## CATALOGUE OF THE PRINCIPAL IRREGULAR VERBS.

NOTE. This catalogue contains generally only the forms which are found in the strictly *classic* Greek before Aristotle. The few other forms are marked as *later*. All tenses which are not used by *Attic* writers are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses. Some pure verbs which retain the short vowel of the stem (§ 106, N. 2) or which insert *σ* in the perfect and aorist passive (§ 113, N. 1), but are regular in other respects, — for example, *τελέω*, — are not inserted. The *simple stem* (§ 107), when this does not appear in the present, is added in ( ); but when the simple stem is modified in certain tenses (not the present) by adding *ε*, as in *αλσθάνομαι*, only the simpler form is given. A hyphen prefixed to a word (as *-ῥεκα*) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Very frequently also the future or aorist middle is omitted when the future or aorist active is given; and the future passive, when the aorist passive is given. The catalogue, therefore, does not profess to indicate verbs which are *defective in these tenses*.

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### A.

- \**Ἀγαμαι*, *admire*, [Ep. fut. *ἀγάσομαι*, rare,] *ἡγάσθην*, *ἡγασάμην*.  
\**Ἀγγέλλω* (*ἀγγελ-*), *announce*, *ἀγγελῶ* [*ἀγγελέω*], *ἡγγεῖλα*, *ἡγγεῖλκα*, *ἡγγεῖλμαι*, *ἡγγέλθην*. Second aorists with *λ* are rare or doubtful.  
\**Ἀγείρω* (*ἀγερ-*), *collect*, a. *ἡγείρα*; [Ep. plp. p. *ἀγγηγέρατο*; a. p. *ἡγέρθην*, 2 a. m. *ἀγερόμην* with part. *ἀγρόμενος*.]  
\**Ἀγνῶμι* (*ἄγν-*), in comp. also *ἀγνώω*, *break*, *ἄξω*, *ἔαξα* (rarely *ἤξα*), 2 p. *-ἔαγα* [Ion. *ἔηγα*], 2 a. p. *ἔάγην* [Ep. *άγην*].  
\**Ἀγω*, *lead*, *ἄξω*, *ἤξα* (rare), *ἤχα* (in comp.), *ἤγμαι*, *ἤχθην*; 2 a. *ἤγαγον*, *ἤγαγόμην*; *ἄξομαι* (as pass.), [a. m. *ἄξάμην*.]

- \***Αἶδω**, *sing*, αἶσω and αἶσομαι, *fear*. In Attic prose, εἶδω, εἶσομαι (ἔσω, rare), ἦσα, ἦσθην.
- \***Αἶρω** (ἀερ-), *take up*, f. ἀερῶ, ἀρῶ, a. *heira*, ἡέρθην; [Hom. plp. p. ἄωρτο for ἡερτο.] In Attic prose always αἶρω (ἀρ-), ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην; ἀρούμαι, ἡράμην. Poetic 2 a. m. ἀρόμην.
- \***Ἄημι** (ἀε-), *blow*, inf. ἀῆναι, ἀήμεναι, part. αἶς; imp. ἄην. Mid. ἀημαι, imp. ἀήμην. Poetic, chiefly Epic.
- Αἰδέομαι**, poet. αἰδομαι, *respect*, αἰδέσομαι, ἤδεσμαι, ἠδέσθην, ἠδεσάμην. [Hom. imperat. αἰδεῖο, § 124, 2.]
- Αἰνέω**, *praise*, αἰνέσω [αἰνήσω], ἦνεσα [ἦνησα], -ἦνεκα, -ἦνημαι, ἠνέθην.
- Αἰρέω** (ἐλ-), *take*, αἰρήσω, ἦρηκα, ἦρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ἠρέθην; fut. pf. ἦρήσομαι (rare); 2 a. εἰλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c.
- Αἶρω**, Attic prose form of αἶρω. *ἄ, ῥι, ῥα, ῖν*,  
~~Αἰσθάνομαι~~ (αἰσθ-), *perceive*, αἰσθήσομαι, ἦσθημαι, ἦσθόμην. Pres. αἰσθομαι (rare and doubtful).
- [\***Ἀκαχίζω** (ἀχ-, ἀκαχ-), *afflict*, ἀκαχίσω, ἀκάχησα; p. ἀκάχημαι, ἀκάκησθαι, ἀκαχήμενος (or -έμενος); 2 a. ἡκαχον, ἀκαχόμην. Epic.]
- [\***Ἀκαχμένος**, *chastened*, Epic perf. part. with no present in use.]
- \***Ἀκούω** (ἀκο-), *hear*, ἀκούσομαι, ἤκουσα, 2 p. ἀκήκοα [Dor. p. ἀκουκα], ἡκούσθην, ἀκουσθήσομαι.
- \***Ἀλάομαι**, *wander*, p. ἀλάλημαι (as pres.), a. ἀλήθην. Chiefly poetic.
- \***Ἀλδαίνω** (ἀλδ-), *pourish*, [Ep. 2 aor. ἡλδανον.]
- \***Ἀλείφω** (ἀλιφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαι, ἤλειφθην.
- \***Ἀλέξω** (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἡλέξησα (-ἤλεξα, rare), ἡλεξάμην; [Ep. 2 a. ἀλαλκον for ἀλ-αλεκ-ov.]
- [\***Ἀλέομαι**, *avoid*, Epic; aor. ἡλεάμην.]
- \***Ἀλέω**, *avert*, ἀλεύσω, ἤλευσα, ἡλευάμην.
- \***Ἀλέω**, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀλήλεσμαι or ἀλήλεμαι.
- \***Ἀλίσκομαι** (ἀλ-, ἀλο-), *be captured*, ἀλώσομαι, ἤλωκα or ἐάλωκα, 2 aor. ἦλων or ἐάλων, ἀλῶ [Epic ἀλῶω], ἀλοίην, ἀλῶναι, ἀλούς. All passive in meaning. No active ἀλίσκω, but see ἀν-αλίσκω.
- \***Ἀλιτράνω** (ἀλιτ-), *sin*, 2 aor. ἡλίτον, ἀλιτόμην. Mid. ἀλιταίνομαι [perf. part. ἀλιτήμενος, sinning]. Chiefly Epic.
- \***Ἀλλάσσω** (ἀλλαγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἡλλάγην.
- \***Ἄλλομαι** (ἀλ-), *leap*, ἀλοῦμαι, ἡλάμην; 2 a. ἡλόμην (rare). [Epic 2 a. ἀλοσ, ἀλτο, ἀλμενος, by syncope. § 122, 2.]
- \***Ἀλύσκω** (ἀλυκ-), *avoid*, ἀλύξω and ἀλύξομαι, ἡλυξα (rarely -αμην).
- \***Ἀλφάνω** (ἀλφ-), *find*, *acquire*, [Epic 2 aor. ἡλφον.]
- \***Ἀμαρτάνω** (ἀμαρτ-), *err*, ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἡμαρτον [Ep. ἡμβροτον].
- \***Ἀμβλίσκω** (ἀμβλῶ in compos.), *miscarry*, [ἀμβλώσω, late,] ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι, ἡμβλώθην.

- \***Ἀμείρω** and **ἀμέρδω** (ἀμερ-), *deprive*, *ήμερσα*, *ήμερθην*. Poetic.
- \***Ἀμπ-έχω** and **ἀμπ-ίσχω** (ἀμφί and ἔχω), *wrap about*, *clothe*, *ἀμφέξω*, 2 a. *ἡμπισχον*. Mid. *ἀμπέχομαι*, *ἀμπίσχομαι*, *ἀμπισχνέομαι*; imp. *ἡμπειχόμεν*, 2 a. *ἡμπισχόμεν* and *ἡμπεσχόμεν*.
- \***Ἀμπλακίσκω** (ἀμπλακ-), *err*, *miss*, *ἡμπλάκημαι*; 2 a. *ἡμπλακον*, part. *ἀμπλακῶν* or *ἀπλακῶν*. Poetic.
- [**Ἀμπνύω**, Epic for *ἀναπνέω*, *take breath*, only in a. p. *ἀμπνύσθην*, and a. m. *ἀμπνύτο* for *ἀμπνύετο*.]
- \***Ἀμφι-γνοῖω**, *doubt*, *ἡμφιγνέον* and *ἡμφεγνέον*, *ἡμφεγνόησα*; aor. pass. part. *ἀμφιγνηθείς*. See § 105, 1, Note 3.
- \***Ἀμφι-έννυμι** (see *έννυμι*), *clothe*, fut. [Ep. *ἀμφιέσω*] Att. -*ἀμφιῶ*; *ἡμφίεσα*, *ἡμφίεσμαι*, *ἀμφιεσάμην* (poet.).
- \***Ἀμφισβητέω**, *dispute*, augmented *ἡμφισ-* and *ἡμφεσ-*.
- \***Ἀναινομαι** (ἀναν-), *refuse*, imp. *ἡναινόμην*, aor. *ἡνενάμην*.
- \***Ἀναλίσκω** and **ἀνᾶλῶω**, *expend*, *ἀνᾶλῶσω*, *ἀνάλωσα* and *ἀνῆλωσα* (κατηγάλωσα), *ἀνάλωκα* and *ἀνῆλωκα*, *ἀνάλωμαι* and *ἀνῆλωμαι*, *ἀνᾶλώθην* and *ἀνῆλώθην*, *ἀναλωθήσομαι*.
- \***Ἀνδάνω** (ᾤδ-, ἄδ-), *please*, *ἄδῆσω*, [2 p. Epic *ἔαδα*,] 2 a. *ἔαδον* and *ἔδον* [Epic *εὔαδον*, *ἔαδον*]. Ionic and Poetic.
- \***Ἀνέχω**, *hold up*; see *έχω*, and § 105, 1, Note 3.
- \***Ἀν-οίγνυμι** and **ἀνοίγω** (see *οίγνυμι*), *open*, imp. *ἀνέωγον* [Epic *ἀνῶγον*]; *ἀνοίξω*, *ἀνέφξα* (*ἡνοιξα*, rare) [Hdt. *ανοίξα*], *ἀνέφχα*, *ἀνέωγμαι*, *ἀνεφύχθην* (subj. *ανοιχθῶ*, &c.); fut. pf. *ἀνεφύξομαι*.
- \***Ἀν-ορθῶω**, *set upright*, augm. *ἀνωρ-* and *ἡνωρ-*. § 105, 1, Note 3.
- \***Ἀνώγω**, *order*, *exhort*, imp. *ἡνωγον*; *ἀνώξω*, *ἡνωξα*; 2 p. *ἀνωγα* (as pres.), with imperat. *ἀνωχθι*, *ἀνώχθω*, *ἀνωχθε*. Ionic and Poetic.
- (\***Ἀπ-αυράω**), *take away*, not found in present; imp. *ἀπηύρων*; a. m. *ἀπηυράμην* (?); aor. part. *ἀπούρας*, *ἀπουράμενος*. Poetic.
- \***Ἀπεχθάνομαι** (έχθ-), *be hated*, *ἀπεχθήσομαι*, *ἀπήχθημαι*; 2 a. *ἀπηχθόμεν*.
- \***Ἀπόχρη**, *it suffices*, impersonal. See *χρή*.
- \***Ἀραρίσκω** (ἀρ-), *fit*, *ἤρσα*, *ἤρθην*; 2 p. *ἄραρα*; 2 a. *ἤραρον*; 2 a. m. part. *ἄρμενος* (as adj.), *fitting*.
- \***Ἀρέσκω** (ἀρε-), *please*, *ἀρέσω*, *ἤρεσα*, *ἤρέσθην*.
- \***Ἀρμόζω** or **ἀρμόττω** [Ion. *ἀρμόσσω*], *fit*, *ἀρμόσω*, *ἤρμοσα* [*συν-ἀρμοξα* Pind.], *ἤρμοκα*, *ἤρμοσμαι*, *ἤρμόσθην*; *ἤρμοσάμην*.
- \***Ἀρόω**, *plough*, *ἤροσα*, [p. p. Ion. *ἀρήρομαι*,] *ἤρόθην*.
- \***Ἀρπάζω** (ἀρπαγ-), *seize*, *ἀρπάσω* and *ἀρπάσομαι* [Ep. *ἀρπάξω*], *ἤρπασα* [*ἤρπαξα*], *ἤρπακα*, *ἤρπασμαι*, *ἤρπάσθην* [Hdt. *ἤρπάχθην*].
- \***Ἀυξάνω** or **αὔξω** (αὔξε-), *increase*, *αὔξῆσω*, *ἡύξησα*, *ἡύξηκα*, *ἡύξημαι*, *ἡύξῃθην*.
- \***Ἀφ-ίημι**, *let go*, imp. *ἀφ-ίην* (or *ἡφ-*); fut. *ἀφ-ήσω*, &c. See § 129.
- \***Ἀχθομαι** (ἀχθε-), *be displeased*, *ἀχθέσομαι* or *ἀχθεσθήσομαι*, *ἡχθέσθην*.



## B.

**Βάλλω** (βαγ-), *speak, utter*, -βαζω, [p. p. *ἔβακται*].

**Βαίνω** (βα-), *go*, *βήσομαι* (poet. except in comp.), *βέβηκα*, -βέβᾶμαι, -ἐβόθην (rare); 2 a. *ἔβην* (like *ἔστην*); 2 p. (*βέβαα*) *βεβῶ*, &c. (§ 130, 1); [a. m. *ἔβησάμην* (rare) and *ἐβησόμην*]. In active sense, *cause to go*, poet. *βήσω*, *ἔβησα*.

**Βάλλω** (βαλ-), *throw*, f. [*βαλέω*] *βαλῶ* (rarely *βαλλήσω*), *βέβληκα*, *βέβλημαι* [*ἔρ. βεβόλημαι*], *ἐβλήθην*; 2 a. *ἔβαλον*, *ἐβαλόμην*; fut. m. *βαλοῦμαι*; fut. pf. *βεβλήσομαι*, [2 a. m. *ἔβλήμην*.]

**Βιβρώσκω** (βρο-), *eat*, p. *βέβρωκα*, *βέβρωμαι*, [*ἐβρώθην*]; 2 a. *ἔβρων*; fut. pf. *βεβρώσομαι*; 2 p. part. *βεβρώς* (§ 130, 1).

**Βίω**, *live*, *βιώσομαι*, *ἐβίωσα* (rare), *βεβίωκα*, (*βεβίωμαι*) *βεβίωται*; 2 a. *ἐβίω* (like *ἔγνω*, § 127, Note 1).

**Βιόσκομαι**, *revive*, *ἐβιωσάμην*.

**Βλάπτω** (βλαβ-), *injure*, *βλάψω*, &c. regular; 2 a. p. *ἐβλάβην*.

**Βλαστάνω** (βλαστ-), *sprout*, *βλαστήσω*, &c.; 2 a. *ἐβλαστον*.

**Βλέπω**, *see*, *βλέψομαι* [Hdt. -βλέψω], *ἔβλεψα*.

**Βλάσκω** (μολ-, μλο-, βλο-), f. *μολοῦμαι*, p. *μέμβλωκα*, 2 a. *ἐμολον*. Poetic.

**Βόω** (βο-), *shout*, *βοήσομαι*, *ἐβόησα*. [Ion. -βώσομαι, *ἔβωσα*, (*βέβωμαι*) *βεβωμένος*, *ἐβώσθην*.]

**Βόσκω** (βοσκε-), *feed*, *βοσκήσω*.

**Βούλομαι** (βουλε-), *will, wish* (augm. *ἐβουλ-* or *ἡβουλ-*); *βουλήσομαι*, *βεβούλημαι*, *ἔβουλήθην*; 2 p. *προ-βέβουλα*, *prefer*.

**Βρυχώμαι** (βρυχ-), *roar*, p. *βέβρυχα*; *ἐβρυχησάμην*; *βρυχηθείς*.

## Γ.

**Γαμέω** (γαμ-), *marry* (said of a man), f. *γαμῶ* [*γαμέω*], a. *ἐγήμα*, p. *γεγάμηκα*, *γεγάμημαι*; a. m. *ἐγημάμην*. Mid., *marry* (said of a woman).

**Γεγωνέω** (γων-), *shout*, *γεγωνήσω*, (*ἐγεγώνησα*) *γεγωνήσαι*; 2 p. *γέγωνα*, subj. *γεγώνω*, imper. *γέγωνε*, [inf. *γεγωνέμεν*, part. *γεγωνώς*.]

**Γείνομαι** (γεν-), *be born*; a. *ἐγεινάμην*, *ἔγενεα*.

**Γέλω**, *laugh*, *γελάσομαι*, *ἔγελασα*, *ἔγελάσθην*.

**Γηθῶ** (γηθ-), *rejoice*, [*γηθήσω*, *ἐγήθησα*]; 2 p. *γέγηθα* (as pres.).

**Γηράσκω** and **γηράω**, *grow old*, *γηράσω* and *γηράσομαι*, *ἐγήράσα*, *γεγήρακα* (as old); 2 a. (*ἐγήραν*) [*ἐγήρα* Hom.], inf. *γηράναι*, pf. *γηράς*.

**Γίγνομαι** and **γίνομαι** (γεν- § 108, 8), *become*, *γενήσομαι*, *γενένημαι*, [*ἐγενήθην* Dor. and Ion.]; 2 a. *ἐγενόμην* [*ἔρ. γέντο* for *ἐγένετο*]; 2 p. *γέγονα*, am, poet. (*γέγαα*) § 130, 1, Note 1.

**Γιγνώσκω** (γνο-), *nosco*, *κνω*, *γνώσομαι*, [Ion. *ἀν-έγνωσα*,] *ἔγνωκα*, *ἔγνωσμαι*, *ἐγνώσθην*; 2 a. *ἔγνω*, *perceived*. § 127, Note 1.

**Γράφω**, *write*, *γράψω*, &c. regular; 2 a. p. *ἐγράφη* (*ἐγράφη* is not classic).

## Δ.

(Δα-), no present, *teach, learn*, [δαήσομαι, δεδάηκα, δεδάημαι, 2 p. (δέδασα) § 130, 1; 2 a. δέδαον or ἔδαον,] 2 a. p. ἐδάην. Chiefly Epic.

Δαίνυμαι (δαι-), *feast, dalow, ἔδαισα, (ἐδαισθην) δαισθεις, ἐδαισάμην*. Chiefly poetic.

Δαίωμα (δα-), *divide*, [Ep. δάσομαι,] δέδασμαι [Ep. δέδαιμαι,] ἐδασάμην.

Δαίω (δα-), *kindle*, [Ep. 2 p. δέδηα; 2 a. (ἐδαύμην) subj. δάηται.]

Δάκνω (δακ-, δηκ-), *bite, δήξομαι, δέδηγμαi, ἐδήχθην*; 2 a. ἔδακον.

Δαμάζω (δαμ-, δμα-), *tame, subdue*, [Ep. fut. δαμῶ (for δαμάσω), δαμάσσομαι,] ἐδάμασα, [δέδμημαι,] ἐδαμάσθην and ἐδμήθην; fut. pf. δεδμήσομαι; 2 a. p. ἐδάμην.

Δαρθάνω (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδραθον; p. κατα-δεδαρθηκώς; κατ-εδάρθην (later).

Δεῖδω (δει-, δι-), *fear, δεισομαι, ἔδεισα, δέδοικα* [Ep. δειδοικα]. From stem δι-, 2 p. δέδια [Ep. δειδία]. § 130, 1, Note 2.

Δέκνυμι (δεικ-), *show*; see § 126. [Ion. -δέξω, -ἔδεξα, -δέδεγμαι (Ep. δειδεγμαι), -ἐδέχθην].

Δέρω, *flay, δερῶ, ἔδειρα, δέδαρμαι*; 2 a. ἐδάρην.

Δέμω (δμε-), *build, ἔδειμα, [δέδμημαι,] ἐδειμάμην*. Chiefly Ionic.

Δέρκομαι (δρα-), *see, ἐδέρχθην*; 2 a. ἔδρακον, (ἐδράκην) δρακεῖς; 2 p. δέδορκα (§ 109, 1).

Δέομαι (deve-), Epic for δέομαι. See δέω, *want*

Δέχομαι, *receive, δέξομαι, δέδεγμαι* [Hom. δέχεται for δεδέχεται], ἐδέχθην, ἐδέξάμην; fut. pf. δεδέξομαι; 2 a. m. chiefly Epic (ἐδέγμην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).

Δέω, *dind, δήσω, ἔδησα, δέδεκα* (rarely δέδηκα), δέδεμαι, ἐδέθην; δεδήσομαι.

Δέω (dee-), *want, need, δέησω, ἐδέησα* [Ep. ἔδησα,] δεδέηκα, δεδέημαι, ἐδεήθην. Mid. δέομαι, *ask*. From Epic stem देव- or देवे- come [ἐδέησα (once in Hom.), and δέυομαι, δευήσομαι]. Impersonal δει, debet, *there is need, (one) ought, δέησει, ἐδέησε*.

Διδάσκω (διδαχ-), *teach, διδάξω, ἐδίδαξα [ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαi, ἐδιδάχθην*.

Διδράσκω (δρα-), only in comp., *run away, -δράσομαι, -δέδρακα*; 2 a. -ἔδρᾶν [Ion. ἔδρην], -δρῶ, -δραίνην, -δρᾶναι, -δράς.

Δίδωμι (δο-), *give, δώσω, ἔδωκα, δέδωκα, &c.*; see § 126. [Ep. δόμεναι or δόμεν for δοῦναι.]

(Δίω), δέδια; see δέιδω.

Δοκέω (δοκ-), *seem, think, δόξω, ἔδοξα, δέδογμαi, ἐδόχθην* (rare). Poetic δοκήσω, &c. regular. Impersonal, δοκεῖ, *it seems, &c.*

Δράω, *do, δρᾶσω, ἔδρασα, δεδράκα, δέδραμαι* (rarely δέδρασμαι), (ἐδράσθην) δρασθεις.

- Δύναμαι**, *be able*, augm. ἔδυν- and ἡδυν-; *δυνήσομαι*, *δεδύνημαι*, *ἐδυνήθην* (rarely *ἐδυνάσθην*), [Ep. *ἐδυνησάμην*.]  
**Δύνω** (δυν-), *enter*; 2 a. *ἔδυν*. See § 126.  
**Δύω**, *cause to enter*, δύσω (ῥ), *ἔδῦσα*, *δέδῡκα*, *δέιζμαι*, *ἐδύθην* (ῥ); a. m. *ἐδῡσάμην* [Ep. *ἐδῡσόμεν*, inflected as 2 aor.].

## E.

- Ἔδω** [Ep. *εἰδώ*], *permit*, *ἔδσω*, *εἰᾶσα* [Ep. *ἔασα*], *εἰᾶκα*, *εἰᾶμαι*, *εἰάθην*; *ἔασομαι* (as pass.).  
**Ἐγγυάω**, *proffer*, *betroth*, augm. ἡγγυ- or ἐνεγυ- (*ἡγγεγυ-*). § 105, 1, Notes 2, 3.  
**Ἐγείρω** (*ἐγερ-*), *raise*, *rouse*, *ἐγερῶ*, *ἡγείρω*, *ἐγῆγερμαι*, *ἡγέρθην*; 2 p. *ἐγρήγορα*, *am awake* [Hom. *ἐγρηγόρθασι*, *ἐγρήγορθε* (for -ορασι, -ορατε), inf. *ἐγρήγορθαι* or -ορθαι]; 2 a. m. *ἡγρόμην* [Ep. *ἐγρόμην*.]  
**Ἔδω**, *eat*, see *ἐσθίω*.  
**Ἔζομαι**, *sit*, see *καθέζομαι* and *ἵζω*.  
**Ἐθέλω** and **θέλω** (*ἐθελε-*), *wish*, *ἐθελήσω*, *ἠθέλῃσα*, *ἠθέλῃκα*.  
**Ἐθίζω**, *accustom*, *ἐθίσω*, *εἴθισα*, *εἴθικα*, *εἴθισμαι*, *εἰθίσθην*.  
**Ἔθω**, *be accustomed*, 2 p. *εἴωθα* [Ion. *ἔωθα*], as present.  
**Εἶδον** (ιδ-, Fiδ-), *vid-i*, *saw*, 2 aor., no present; (*ἴδω*, *ἴδοιμι*, *ἴδε* or *ἰδέ*, *ἰδεῖν*, *ἰδών*.) Mid. (chiefly poet.), *εἶδομαι*, *seem*, [Ep. *εἰσάμην*]; 2 a. *εἰδόμεν*, *saw*, = *εἶδον*. **Οἶδα** (2 pf. as pres.), *know*, plp. *ᾔδειν*, *κnew*, f. *εἶσομαι*; see § 130, 2.  
**(Εἶκω)** not used in pres. (ικ-, εικ-, οικ-), *resemble*, *appear*, imp. *εἶκον*, f. *εἴξω* (rare), 2 p. *ἔοικα* [Ion. *οἶκα*] (with *ἔοιγμεν*, [*εἴκτον*], *εἴξαισι*, *εἰκέναι*, *εἰκώς*, chiefly poetic); 2 plp. *ἔσκεν* [with *ἔικτην*]. Προσθίξαι, *art like* [and Ep. *ᾔκτο* or *εἴκτο*], sometimes referred to *ἐῖσχω*. Impersonal *ἔοικε*, *it seems*, &c.  
**(Εἴλω)** not used in pres. (ἐλ-, ἀλ-), *roll up*, *press together*, [a. *ἔλσα*.] [Pass. *ἐλσομαι*, p. *ἔελμαι*, 2 a. *ἐάλην* or *ἀλην*.] Epic.  
**Εἰμί**, *be*, and **Εἵμι**, *go*. See § 129, I. and II.  
**Εἶπον** (*ἐπ-*), *said*, [Ep. *ἔειπον*.] 2 aor., no present; (*εἶπώ*, *εἶποιμι*, *εἶπέ* [Ep. imp. *ἔσπετε*], *εἶπεῖν*, *εἶπών*); 1 aor. *εἶπα* (opt. *εἴπαιμι*, imper. *εἶπον* or *εἶπόν*, inf. *εἶπαι*, pt. *εἶπας*), [Hdt. *ἀπ-ειπάμην*.] Other tenses are supplied by Hom. *εἶρω* (*ἐρ-*), and a stem *ρε-*: f. *ῑρέω*, *ῑρῶ*; p. *ῑρῃκα*, *ῑρῃμαι*; a. p. *ῑρήθην*, rarely *ῑρρέθην* [Ion. *ῑρέθην*]; fut. pass. *ῑρήσομαι*; fut. pf. *ῑρήσομαι*. See *ἐνέπω*.  
**Ἐίρομαι** (Ion.), *ask*, *ῑρήσομαι*; see *ῑρομαι*.  
**Εἶρω** (*ἐρ-*), *say*, Epic in present. See *εἶπον*.  
**Εἶρω** (*ἐρ-*), *sero*, *join*, a. -*εἶρα* [Ion. -*ῑρσα*], p. -*εἶρκα*, *ῑρμαι* [Ep. *ῑρμαι*].  
**Ἐκκλησιάζω**, *call an assembly* (*ἐκκλησία*); augm. *ἡκκληῖα* and *ἐξεκλή-*.  
**Ἐλάυνω**, poet. *εἰλάω* (*ἐλ-*, *ἐλα-*), *drive*, *march*, f. *ἐλάσω*, *ἐλώ*; *ῑλασα*, *ἐλῆλακα*, *ἐλήλαμαι* [Ion. and late -*ασμαι*], *ῑλάθην*.

- \***Ἐλέγχω**, *confute*, ἐλέγχω, ἡλεγξα, ἐλήλεγμαι (§ 113, Note 3), ἡλέγχθην.  
 \***Ἐλκω** (late ἐλκύω), *pull*, ἔλξω (rarely ἐλκύσω), ἐλकुσα, ἐλकुκα, ἐλकुσμαι, ἐλκύσθην.  
 [Ἐλπω, *cause to hope*, 2 p. ἔολπα, *hope*. Mid. ἔλπομαι (ἐέλπ-), *hope*. Epic.]  
 \***Ἐμπολάω**, *traffic*, ἐμπολήσω, &c. regular. Augm. ἤμπ- or ἐνεμπ-.  
 \***Ἐναίρω** (ἐναρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἤναρον. Poetic.  
 \***Ἐνέπω** or **ἐννέπω**, *say, tell*, [Ep. f. ἐνίψω and ἐνισπῆσω,] 2 a. ἐνισπον. Poetic.  
 \***Ἐνίπτω** [Ep. ἐνίσσω], *chide*, [Ep. 2 a. ἐνένιπον and ἡνίπᾱπον.]  
 \***Ἐννυμι** (ἐ-, Fe-), *ves-tio, clothe*, pres. act. only in comp. [f. ἔσσω, a. ἔσσα, p. ἔσμαι] or εἶμαι; [ἐσσάμην.] In comp. -ἔσω, -ἔσα, -ἐσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose.  
 \***Ἐπαυρέω** and **ἐπαυρίσκω** (both rare), *enjoy*, f. ἐπαυρήσομαι, a. ἐπηυράμην, 2 a. ἐπηυρόμην [Dor. and Ep. ἐπαύρον.] Chiefly poetic.  
 \***Ἐπίσταμαι**, *understand*, imp. ἡπιστάμην, f. ἐπιστήσομαι, a. ἡπιστήθην. (Not to be confounded with forms of ἐπίστημι.)  
 \***Ἐπω** (σεπ-), *be after or busy with*, imp. εἶπον, f. -ἔψω, 2 a. -ἔσπον (for ἐ-σεπον), [a. p. περι-έφθην Hdt.,]—all chiefly in comp. Mid. ἔπομαι, *follow*, ἔψομαι; 2 a. ἐσπόμην, σπῶμαι, &c.  
 \***Εργάζομαι**, *work, do*, augm. εἶρ-, ἐργάσομαι, εἰργασμαι, εἰργάσθην, εἰργασάμην.  
 \***Ἐρδω** and **ἔρδω** (φεργ-), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα]. Ionic and poetic. See **ῥέζω**.  
 \***Ἐρείδω**, *prop*, ἐρείσω (later), ἥρεια, [-ἥρεια, ἐρήρεισμαι with ἐρηρέδαται and -ατο,] ἡρείσθην.  
 \***Ἐρείκω** (ἐρικ-), *tear, burst*, ἥρειξα, ἐρήριγμαι, 2 a. ἥρικον.  
 \***Ἐρείπω** (ἐριπ-), *throw down*, ἐρείψω, ἥρειψα, [ἐρήριπα, *have fallen*, ἐρήριμμαι,] ἡρείφθην; [2 a. ἥριπον, ἥριπην.]  
 \***Ἐρέσσω** (ἐρε-), *strike, row*, [Ep. aor. ἥρεσα.]  
 \***Ἐρομαι** (rare or ?) [Ion. ἔρομαι, Ep. ἐρέω or ἐρέομαι], fut. ἐρήσομαι [Ion. εἰρήσομαι], 2 a. ἡρόμην.  
 \***Ἐρρω** (έρρε-), *go to destruction*, ἐρρήσω, ἥρρησα, -ἥρρηκα.  
 \***Ἐρυγγάνω** (ἐρυγ-), *eruct*, 2 a. ἥρυγον. [Ion. ἐρεύγομαι, ἐρεύξομαι.]  
 \***Ἐρύκω**, *hold back*, [Ep. f. ἐρύξω,] ἥρυξα, [Ep. 2 a. ἥρύκακον.]  
 \***Ἐρχομαι** (ἐλυθ-, ἐλευθ-), *go, come*, ἐλεύσομαι, 2 p. ἐλήλυθα [Ep. ἐλήλουθα and εἰλήλουθα], 2 a. ἤλθον (poet. ἤλυθον). In Attic prose, εἶμι is used for ἐλεύσομαι (§ 200, Note 3).  
 \***Ἐσθίω** (ἐδ-, φαγ-), *eat*, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι [Ep. ἐδήδομαι], ἡδέσθην; 2 a. ἔφαγον; [Ep. 2 p. part. ἐδηδώς.]  
 \***Ἐστιάω**, *feast*, augment εἰστι- (§ 103).  
**Εὔδω** (εὔδε-), *sleep*, εὔδησω [-εὔδησα]. Commonly in καθ-εὔδω.  
**Εὐρίσκω** (εὐρ-), *find*, εὐρήσω, εὐρηκα, εὐρημαι, εὐρέθην; 2 a. εὐρον, εὐρόμην. Sometimes augmented ἡύρ-.

<sup>ρ</sup>ἔχω (σεχ-), *have*, imp. εἶχον; <sup>ρ</sup>ἔξω or σχήσω, <sup>ρ</sup>ἔσχηκα, <sup>ρ</sup>ἔσχημαι, <sup>ρ</sup>ἔσχεθην (chiefly Ion.); 2 a. <sup>ρ</sup>ἔσχον (for ἐ-σεχ-ον), <sup>ρ</sup>σχῶ, <sup>ρ</sup>σχοίην (-σχοίμ), <sup>ρ</sup>σχές, <sup>ρ</sup>σχεῖν, <sup>ρ</sup>σχών, poet. <sup>ρ</sup>ἔσχεθον, &c. [Hom. p. part. συν-σχοκώς]. Mid. <sup>ρ</sup>ἔχομαι, *cling to*, <sup>ρ</sup>ἐξομαι and <sup>ρ</sup>σχήσομαι, <sup>ρ</sup>ἐσχόμεν.

\*ἔψω (ἐψε-), *cook*, ἐψήσω and ἐψήσομαι, ἤψησα, [ἤψημαι, ἤψηθην.]

## Z.

ζῶω, *live*, § 123, Note 2. Imperf. ἔζαον and ἔζην; ζήσω, &c.

ζεύγνυμι (ζυγ- cf. jug-um), *yoke*, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην; 2 a. p. ἐζύγην.

ζώννυμι (ζο-), *gird*, ἔζωσα, ἔζωσμαι, ἔζωσάμην.

## H.

\*ἦμαι, *sit* (perf. from stem ἐ-), chiefly in κάθ-ημαι; plup. (as imp.) ἦμην; 3 pers. sing. ἦσται and ἦστο (in comp. also ἦται, ἦτο); κάθ-ωμαι, καθ-οίμην, ἦσο, ἦσθαι (κάθ-ησθαι), ἦμενος. [Ion. εἵλται or ἔαται, εἵλατο or ἔατο, for ἦνται, ἦντο.] See ὤω.

\*ἦμι, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ἐγώ, *said he* (§ 151, Note 3). [Epic ἦ (alone), *he said*.] \*ἦμι, *I say*, colloquial.

## Θ.

θάλλω (θαλ-), *bloom*, 2 perf. τέθηλα (as present).

θάπτω (θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι.

θείνω (θεν-), *smite*, θενῶ, ἔθεινα; 2 a. ἔθενον.

θέλω, *wish*, θελήσω, ἐθέλῃσα (not in indic.); see ἐθέλω.

θέω (θευ-), *run*, fut. θεύσομαι.

θιγγάνω (θιγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθιγον.

θνήσκω (θαν-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω (§ 120, Note) or τεθνήσομαι; 2 a. ἔθανον; 2 p. (τέθνα) § 130, 1, part. τεθνεώς [Hom. τεθνηώς]. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον.

θρύπτω (θρυφ-), *crush*, -ἔθρυψα, τέθρυμμαι, ἐθρύφθην [Ep. 2 a. p. -ἐτρύφην].

θρόσκω (θορ-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον.

θύω (ϑ), *sacrifice*, imp. ἐθύον; θύσω (ϑ), ἐθύσα, τέθυκα, τέθυμαι, ἐτύθην (ϑ), ἐθύσάμην. See § 17, 2, Note.

θύω or θύγω (ϑ), *rage*, *rush*. Poetic: classic only in pres. and imperfect.

## I.

**Ἰαλλω** (ιαλ-), *send*, fut. -ιαλῶ, [Ep. aor. ἱηλα.]

**Ἰζω** (ιζε-), *seat* or *sit*. Mid. ἵζομαι and ἕζομαι (ἐδ- for σεδ-, cf. sed-eo), *sit*, used chiefly in καθ-ίζω, which see. Ion. and poet. aor. εἶσα or -εσα (from stem ἐ), with εἰσάμην [or ἐσάμην (έεσσ-); fut. inf. ἐφ-έσσεσθαι Hom.] See ἦμαι.

**Ἰημι** (έ-), *send*; see § 129, III. § 121, Note 2. Fut. m. -ήσομαι, [ἀν-έωνται for ἀν-εῖνται, Hdt.]

**Ἰκνέομαι** (poet. ἱκω), *come*, ἵζομαι, ἱγμαι; 2 a. ἰκόμην. In prose usually ἀφ-ικνέομαι. From ἱκω [Ep. imp. ἱκον, 2 a. ἱξον].

**Ἰλάσκομαι** [Ep. ἰλάομαι], *propitiate*, ἰλάσσομαι, ἰλάσθην, ἰλασάμην.

**Ἰπταμαι**, *fly*, imperf. ἰπτάμην; see πέτομαι.

**Ἰστημι** (στα-), *set, place*; see § 126. Fut. pf. ἐστήξω (§ 120, Note) and ἐστήξομαι. Perf. ἐστηκα, with (ἔσταα), ἐστῶ, ἐσταίην, &c. (§ 130, 1), *stand*; 2 aor. ἐστην, *stood*. The 1 aor. ἐστησα is transitive, *placed*.

## K.

**Καθ-έζομαι** (ἐδ-), *sit down*, imp. ἐκαθεζόμην, f. καθεδοῦμαι.

**Καθίζω**, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα, ἐκαθισάμην; κάθημαι, see ἦμαι.

**Καίνομαι** (καθ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος].

**Καίνω** (καν-), *kill*, f. κανῶ, 2 a. ἐκανον, 2 p. κέκονα.

**Καίω** (καυ-), *or* κάω, *burn*; καύσω, ἔκαυσα, poet. ἔκα [Ep. ἔκη]; -κέκαυκα, κέκαυμαι, ἐκαύθην, [2 a. ἐκάην.]

**Καλέω** (κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην; fut. m. καλοῦμαι; fut. pf. κεκλήσομαι.

**Κάμνω** (καμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς]; 2 a. ἔκαμον.

**Κεδάννυμι**, Ep. for σκεδάννυμι, *scutter*, [ἐκέδασα, ἐκεδάσθην.]

**Κεῖμαι**, *lie*, κείσομαι; see § 129, V.

**Κεῖρω** (κερ-), *shear*, f. κερῶ, a. ἔκειρα (poet. ἔκερσα), κέκαρμαι, [(ἐκέρθην) κερθεῖς; 2 a. p. ἐκάρην;] f. m. κεροῦμαι, a. m. ἐκειράμην (w. poet. part. κερσάμενος).

**Κέλλω** (κελ-), *lapid*, κέλσω, ἔκελσα. Poetic.

**Κέλομαι** (κελε-), *order*, [Ep. κελήσομαι, ἐκελησάμην]; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 122, 1). Chiefly Epic.

**Κεράννυμι** (κερα-), *mix*, ἐκέρασα [Ion. ἐκρησα], κέκραμαι [Ion. -ημαι], ἐκράθην [Ion. -ήθην] and ἐκεράσθην; f. pass. κραθήσομαι.

**Κερδαίνω** (κερδαν-), *gain*, f. κερδανῶ [Ion. κερδέω and κερδήσομαι], ἐκέρδανα [Ion. -ηνα or -ησα], κεκέρδηκα.

**Κεύθω** (κυθ-), *hide*, κεύσω, [-έκευσα;] 2 p. κέκευθα (as pres.); [Ep. 2 a. κύθον, subj. κεκύθω.]

- Κήδω** (καδ-, κηδε-), *wee*, [κηδήσω, -έκήδησα; 2 p. κέκηδα]. Mid. κήδομαι, *sorrow*, ἐκήδεσάμην, [Ep. fut. pf. κεκαδήσομαι.]
- Κιχάνω** (κιχ-), *find*, κιχήσομαι, [Ep. ἐκιχησάμην]; 2 a. ἐκίχον [and ἐκίχην].
- Κίχρημι** (κρα-), *lend*, [χρήσω Hdt.], ἐχρησα, ἐχρήμαι; ἐχρησάμην.
- Κλάζω** (κλαγγ-, κλαγ-), *clang*, κλάγξω, ἐκλαγξα; 2 p. κέκλαγγα [Ep. κέκληγα]; 2 a. ἐκλαγον; fut. pf. κεκλάγομαι.
- Κλαίω** and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσούμαι, sometimes κλαιήσω or κλαήσω), ἐκλαυσα, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται.
- Κλείω**, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην. [Ion. pres. **Κληίω**, ἐκλήισα, κεκλήιμαι, ἐκλήισθην or ἐκλήισθην.] Older Attic **Κλήω**, κλήσω, ἐκλήσα, -κέκληκα, κέκλημαι, -ἐκλήσθην.
- Κλέπτω** (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἐκλεψα, κέκλοφα, κέκλεμμαι, (ἐκλεφθην) κλεφθεῖς; 2 a. p. ἐκλάπη.
- Κλίνω**, *bend, incline*, κλινῶ, ἐκλῶα, [κέκλικα, later,] κέκλιμαι, ἐκλίθην [Ep. ἐκλίνθην]; 2 a. p. ἐκλίνην. § 109, Note 1.
- Κλύω**, *hear*, imp. ἔκλυνον (as aor.); 2 a. imper. κλύθι, κλύτε [Ep. κέκλῳθι, κέκλῳτε]. Poetic.
- Κορέννυμι** (κορε-), *satiate*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ημαι, ἐκορέσθην; [Ep. 2 p. pt. κεκορηώς.]
- Κράζω** (κραγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκρᾱγα (imper. κέκραχθι), 2 a. -ἐκρᾱγον.
- Κραίνω** (κραν-), *accomplish*, κρανῶ, ἔκρᾱνα [Ion. ἔκρηνα], ἐκράνθην; p. p. 3 sing. κέκρανται (cf. πέφανται, § 113, Note 4). Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήνα, pf. and plp. κεκράανται and κεκράαντο.]
- Κρέμαμαι**, *hang* (intrans.), κρεμήσομαι.
- Κρεμάννυμι** (κρεμα-), *hang* (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην.
- Κρίζω** (κριγ-), *creak, squeak*, 2 a. (ἔκρικον) 3 sing. κρίκε; 2 p. (κέκρίγα) κεκριγότες, *squeaking*.
- Κρίνω**, *judge*, f. κρινῶ, &c. See § 109, Note 1. [Ep. a. p. ἐκρίνθην.]
- Κρύπτω** (κρυβ-, κρυφ-), *conceal*, κρύψω, &c. regular; 2 a. p. ἐκρύφην (rare).
- Κτάομαι**, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἔκτημαι, *possess* (subj. κεκτώμαι or κέκτωμαι, opt. κεκτῆμην or κεκτῶμην, ἐκτῆθην (as pass.)); κεκτήσομαι (rarely ἐκτ-), *shall possess*.
- Κτείνω** (κτεν-, κταν-), *kill*, f. κτενῶ [Ion. κτενέω, Ep. also κτανέω], a. ἐκτεινα, 2 p. ἔκτονα (p. ἔκταγκα, rare); [Ep. ἐκτάθην;] 2 a. ἔκτανον (ἐκτᾶν poet.); 2 a. m. poet. ἐκτάμην (as pass.).
- Κτυπέω** (κτυπ-), *sound, cause to sound*, ἐκτύπησα, 2 a. ἔκτυπον.
- Κυλινδῶ** or **κυλινδέω** (rarely κυλίω), *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην.
- Κυνέω** (κυ-), *kiss*, ἐκύσα. **Προσ-κυνέω** is generally regular.
- Κύρω**, *meet, chance*, κύρσω, ἔκυρσα. **Κυρέω** is regular.

## Λ.

**Δαγχάνω** (λαχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], ἐλληχα, Ion. and poet. λελογχα, (ἐλληγμαι) ἐλληγμένος, ἐλήχθην ; 2 a. ἔλαχον.

**Δαμβάνω** (λαβ-), *take*, λήψομαι, ἐλληφα, ἐλλημμαι (poet. λελημμαι), ἐλήφθην ; 2 a. ἔλαβον, ἐλαβόμην. [Ion. λάμψομαι, λελάβηκα, λέλαμμαι, ἐλάμφθην.]

**Δανθάνω**, poet. λήθω (λαθ-), *lie hid, escape the notice of* (some one), λήσω, [-ἐλησα], 2 p. λέληθα ; 2 a. ἔλαθον. Mid. *forget*, λήσομαι, λέλησμαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμην.

**Δάσσω** (λακ-), *speak*, λακήσομαι, ἐλάκησα, 2 p. λέλᾱκα [Ep. λέληκα] ; 2 a. ἔλακον [λελακόμην]. Poetic.

[Δᾶω, λῶ, *wish*, λῆς, λῆ, &c. ; Infin. λῆν. § 123, Note 2. Doric.]

**Δέγω**, *say*, λέξω, ἔλεξα, λελεγμαι (δι-είλεγμαι), ἐλέχθην ; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἴρηκα is used (see εἶπον).

**Δέγω**, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, -έλοχα, εἴλεγμαι or λελεγμαι, ἐλέχθην (rare) ; 2 a. p. ἐλέγην ; [2 a. m. ἐλέγμην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλέξάμην, ἔλεξα, and ἐλέγμην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

**Δείπω** (λιπ-), *leave*, λείψω, λέλειμμαι, ἐλείφθην ; 2 p. λέλοιπα ; 2 a. ἔλιπον, ἐλιπόμην. See § 95.

[Διλαίομαι, *desire eagerly*. Ep. p. λελίημαι, λελιημένος, *eager*.]

**Δίσσσομαι** (or λίττομαι, rare), *supplicate*, [ἐλίσάμην, 2 a. ἐλιτόμην].

[Δοῶ, Epic for λούω ; λοέσομαι, ἐλδεσα, ἐλοεσάμην.]

**Δούω**, *bathe, wash*, regular ; generally drops υ in Attic and is contracted ; as λούμαι, ἐλούτο, λούμενος.

**Δύω**, *loose*, see §§ 96 and 106 ; 2 a. m. ἐλύμην (as pass.), λύτο and λυτο.

## Μ.

**Μαίνομαι** (μαν-), *be mad*, [f. μανοῦμαι Hdt.,] ξμηνα [Ep. -άμην], 2 p. μέμνηνα, at mad, 2 a. p. ἐμάνην.

**Μαίομαι** (μα-), *seek*, μάσομαι, ἐμασάμην. Chiefly Epic.

**Μανθάνω** (μαθ-), *learn*, μαθήσομαι, μεμάθηκα ; 2 a. ἔμαθον.

**Μάομαι**, only in contract form μῶμαι (imper. μῶεο or μῶσο, inf. μῶσθαι, pt. μῶμενος), *desire eagerly* ; 2 p. (μέμαα) § 130, 1 [part. μεμαῶς (-ῶτος or -έτος). A second p. μέμονα (μεν-) supplies the singular of (μέμαα).

**Μάρναμαι**, *fight* (subj. μάρνωμαι, imp. μάρναο) ; a. ἐμαρνάσθην. Poetic.

**Μάσσω** (μαγ-), *knead*, μάξω, &c. regular ; 2 a. p. ἐμάγην.

**Μάχομαι** [Ion. μαχέομαι], *fight*, f. μαχοῦμαι [Hdt. μαχέσομαι, Hom. μαχέομαι or μαχήσομαι], p. μεμάχημαι, a. ἐμαχεσάμην [Ep. also ἐμαχησάμην ; Ep. pres. part. μαχεῖνμενος or μαχεοῦμενος].



[Μέδομαι (μεδε-), *think of, plan*, μεδήσομαι (rare). Epic.]

Μεθ-ίημι, *send away*; like ἴημι. [Hdt. p. pt. μεμετιμένος.]

Μείρομαι (μερ-), *obtain*, [Ep. 2 p. 3 sing. ἔμμορε;] impers. εἰμαρται, *it is fated*, εἰμαρμένη (as subst.), *Fate*.

Μέλλω (μελλε-), *intend*, augm. ἐμ- or ἡμ-; μελλήσω, ἐμέλλησα. § 98, 3.

Μέλω (μελε-), *concern, care for*, μελήσω [Ep. μελήσομαι, 2 p. μέμηλα]; μεμέλῃμαι [Ep. μέμβλεται, μέμβλετο, for μεμέληται, μεμέλητο]; (ἐμελήθην) μεληθεῖς. Μέλει, *it concerns*, impers.; μελήσει, ἐμέλησε, μεμέληκε.

Μίμονα, *desire*, 2 perf. with no present. Ionic and poetic. See μάομαι.

Μένω, *remain*, f. μενῶ [Ion. μενέω], ἔμεινα, μεμένηκα.

Μερμηρίζω, *ponder*, μερμηρίζω, ἐμερμήριξα (rarely -σα). Poetic.

Μήδομαι, *devise*, μήσομαι, ἐμψάμην. Poetic.

Μηκάομαι (μακ-, μηκ-), *bleat*, [2 a. part. μακῶν; 2 p. part. μεμηκῶς, μεμακῖα; 2 plp. ἐμέμηκον.] Chiefly Epic.

Μίγνυμι and μίσγω (μιγ-), *mix*, μίξω, ἔμιξα, μέμγμαι, ἐμίχθην; 2 a. p. ἐμίγην; 2 a. m. ἔμικτο and μίκτο for ἐμίγετο; fut. pf. μεμίξομαι.

Μιμνήσκω (μνα-), *remind*. Mid. *remember*; μνήσω, ἔμνησα, μέμνημαι, *remember*, ἐμνήσθην (as mid.); μνησθήσομαι, μνήσομαι, μεμνήσομαι; ἐμνησάμην (poet.). Μέμνημαι (memini) has subj. μέμνωμαι or μεμνώμαι, opt. μεμνώμην or μεμνήμην, imp. μέμνησο [Hdt. μέμνεο], inf. μεμνήσθαι, pt. μεμνημένος.

[From Ep. μνάομαι come ἐμνώοντο, μνώμενος, &c. § 124, 1.]

Μυκάομαι (μυκ-), *bellow*, 2 p. μέμῦκα; [Ep. 2 a. μύκον.]

## N.

Ναίω (να-), *dwelt*, ἐνασσα, ἐνάσθην, ἐνασσάμην. Poetic.

Νάσσω, *stuff*, [ἐναξα,] νένασμαι.

Νέμω (νεμε-), *distribute*, f. νεμῶ, ἔνειμα, νενέμηκα, νενέμηναι, ἐνεμήθην.

Νέομαι, *go, come, or (as future) will go*. Chiefly poetic.

1. Νέω (νευ-), *swim*, -ἐνευσα, -νένευκα; f. m. part. νευσούμενος.

2. Νέω, *heer up*, ἐνησα, νένηναι or νένησμαι.

3. Νέω and νήθω, *spin*, νήσω, ἐνησα, ἐνήθην; [Ep. a. m. νήσαντο.] From νηέω, Ion. νήησα, νηήσαι, &c.

Νίξω, later νίπτω (νιβ-), *wash*, νίψω, ἔνιψα, νένιμμαι, [-ἐνίφθην.]

Νοέω, *think, perceive*, νοήσω, &c., regular in Attic. [Ion. ἐνωσα, -νένωκα, νένωμαι.]

## O.

(Ὀδυ-), *be angry*, stem with only [Hom. ὠδυσάμην, ὀδώδυσμαι.]

Ὄζω (ὀδ-, ὀξε-), *smell*, ὀξήσω [Ion. ὀξέσω], ὠξήσα [Ion. ὠξεσα], 2 p. ὀδωδα (late), [plp. ὀδώειν Hom.]

- Οίγνυμι** and **οἶγω**, *open*, **οἶξω**, **ῥῆα** [Ep. also **οἶξα**], -**εῖγμαι**, a. p. part. **οιχθείς**. See **ἀν-οίγνυμι**.
- Οἶομαι**, *think*, in prose generally **οἶμαι**, **ᾤμην**; **οἴησομαι**, **ᾤήθην**. [Ep. act. **οἶω** (only 1 sing.), often **οἶω**; **οἶομαι**, **οἶσάμην**, **ᾤστην**.]
- Οἴχομαι** (**οἴχε-**), *be gone*, **οἴχῃσομαι**, **οἴχωκα** or **ῥῆχωκα** [Ep. **ῥῆχκα**, Ion. **οἴχημαι** or **ῥῆχημαι**, doubtful in Attic].
- Ὀλισθάνω**, rarely **οἰσθαίνω** (**οἰσθ-**), **εἶρ** [Ion. **ὀλίσθησα**, **ὀλίσθηκα**]; 2 a. **ὀλίσθον**.
- Ὀλλυμι**, rarely **ὀλλύω** (**ὀλ-**), *destroy, lose*, f. **ὀλώ** [**ὀλέσω**, **ὀλέω**], **ὤλεσα**, -**ὀλώλεκα**; 2 p. **ὤλωλα**, *perish*. Mid. **ὀλλυμαι**, *perish*, **ὀλοῦμαι**, 2 a. **ὀλόμην**. In prose generally **ἀπ-ὀλλυμι**.
- Ὀμνυμι** and **ὀμνύω** (**ὀμ-**, **ὀμο-**), *swear*, f. **ὀμοῦμαι**, **ὤμοσα**, **ὀμώμοκα**, **ὀμώμοσμαι** (with **ὀμώμοται**), **ὤμωθην** and **ὤμωσθην**; **ὀμοσθήσομαι**.
- Ὀμόργνυμι** (**ὀμοργ-**), *wipe*, **ὀμόρξω**, -**ᾤμορξα**; **ἀπ-ομορχθείς**.
- Ὀνίνημι** (**ὄνα-**), *benefit*, **ὀνήσω**, **ὤνησα**, **ὤνήθην**; **ὀνήσομαι**; 2 a. m. **ὠνάμην** or **ὠνήμην** (rare) [Hom. imper. **δνησο**, pt. **ὀνήμενος**].
- Ὀράω** (**ὀπ-**), *see*, imperf. **έώραν** [Ion. **ᾠρων** or **ᾠρεον**, § 124, 1]; **ὀψομαι**, **έώρακα** or **έδράκα**, **έώραμαι** or **ᾤμμαι**, **ᾤφθην**; 2 p. **ᾤωπα** (Ion. and poet.). For 2 a. **εἶδον**, &c. see **εἶδον**.
- Ὀρεγω**, *reach*, **ὀρέξω**, **ᾤρεξα**, [Ion. **ᾠρεγμαι** Hom., p. p. 3 sing. **ὀρωρέχεται**, plp. **ὀρωρέχατο**,] **ᾤρέχθην**.
- Ὀρνυμι** (**ὀρ-**), *raise, rouse*, **ὀρσω**, **ᾤρσα**, 2 p. **ᾤρωρα** (as mid.); [Ep. 2 a. **ᾤρορον**.] Mid. *rise, rush*, [f. **ὀρούμαι**, p. **ὀρώρεμαι**,] 2 a. **ὀρόμην** (with **ᾤρω**, [imper. **ᾤρω**, **ᾤρσο**, **ᾤρσο**, **ᾤρσο**, inf. **ᾤρθαι**,] part **ᾤρμενος**). Poetic.
- Ὀρύσσω** or **ὀρύττω** (**ὀρυγ-**), *dig*, **ὀρύξω**, **ᾤρυξα**, -**ᾤρύρυχα** (rare), **ὀρύρυγμαi** (rarely **ᾤρυγμαi**), **ᾤρύχθην**; 2 f. p. -**ᾤρυχήσομαι**; [**ᾤρυξάμην**, *caused to dig*, Hdt.]
- Ὀσφραίνομαι** (**ὀσφρ-**), *smell*, **ὀσφρήσομαι**, **ᾤσφράνθην** (rare), 2 a. m. **ᾤσφρόμην**.
- Οὔτάω**, *wound*, **οὔτήσω**, **οὔτήθην**; [Ep. 2 a. 3 sing. **οὔτα**, inf. **οὔτάμεναι** and **οὔτάμεν**; mid. **οὔτάμενος** as pass.]
- Οὔτάζω**, *wound*, **οὔτάσω**, **οὔτᾱσα**, **οὔτασμαι**.
- Ὀφείλω** (**ὀφειλε-**, **ὀφελ-**), § 108, 4, II.) [Ep. reg. **ὀφέλλω**], *owe, ought*, **ὀφείλῃσω**, **ᾤφειλησα**, (**ᾤφειληκα**?) a. p. pt. **ὀφειληθείς**; 2 a. **ᾤφελον**, used in *wishes* (§ 251, Note 1), *O that!*
- Ὀφλισκάνω** (**ὀφλ-**), *be guilty, incur (a penalty)*, **ὀφλήσω**, **ᾤφλησα** (rare), **ᾤφληκα**, **ᾤφλημαι**; 2 a. **ᾤφλον** (inf. and pt. sometimes **ᾤφλειν**, **ᾤφλων**).

## II.

- Παίζω** (**παι-**), *sport*, **παιξομαι**, **ἔπαισα**, **πέπαικα** (later), **πέπαισμαι**.
- Παίω**, *strike*, **παίω** (poet. **παιήσω**), **ἔπαισα**, -**πέπαικα**, **ἐπαίσθην**.

**Πάλλω** (παλ-), *brandish*, *ἐπηλα*, *πέπαλμαι*; [Hom. 2 a. ἀμπεπαλών, as if from πέπαλον; πάλλτο for ἐπάλετο.]

(Πάσμαι, imaginary pres.), *acquire*, whence *πάσομαι* (ᾱ), *πέπαμαι*, *ἐπάσάμην*. Poetic. See *πατέομαι*.

**Παρανομέω**, *transgress law*, augm. *παρην-*, *παρηνεν-*. § 105, 1, Note 2.

**Παροινέω**, *insult* (as a drunken man), imp. *ἐπαρίφουν*; *παρουήσω*, *ἐπαρίφῃσα*, *πεπαρίφηνκα*, *ἐπαρηνήθην*.

**Πάσχω** (παθ-, πενθ-), *suffer*, *πείσομαι* (for *πενθ-σομαι*), 2 p. *πέπονθα* [Hom. πέποσθε and *πεπᾶθυῖα*]; 2 a. *ἐπαθον*.

**Πατέομαι** (πα-), *eat*, *πάσομαι* (ᾱ), *ἐπάσάμην*; [Ep. plp. *πεπάσμην*.] Ionic and poetic. See *πάσομαι*.

**Πείθω** (πιθ-), *persuade*, *πείσω*, &c. regular (§ 16); 2 p. *πέποιθα*, *trust*, [Ep. *ἐπέπιθμεν*, plp. for *ἐπεποίθειμεν*;] poet. 2 a. *ἐπιθον* and *ἐπιθόμην*.

**Πελάζω** (πελαδ-, πλα-), *πελάω* or *πελάθω*, *bring near*, *come near*, f. *πελῶ* (for *πελάσω*), *ἐπέλασα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπλάθην* (trag.); [2 a. m. *ἐπλήμην*, *approached*.]

**Πίλω** and **πίλομαι**, *be*, imp. *ἐπελον*, *ἐπελόμην* [syncop. *ἐπλε*, *ἐπλεο* (*ἐπλεν*), *ἐπλετο*, for *ἐπελε*, &c.; so *ἐπι-πλόμενος* and *περι-πλόμενος*].

**Πέμπω**, *send*, *πέμψω*, &c., regular, except perf. *πέπομφα*.

**Πέρδομαι** (παρδ-), Lat. *pedo*, -*παρδήσομαι*, 2 p. *πέπορδα*, 2 a. -*ἐπαρδον*.

**Πέρθω** (πρα-), *destroy*, *sack*, *πέρσω*, *ἐπερσα*, [Ep. 2 a. *ἐπραθον*, *ἐπραθόμην* (as pass.), with inf. *πέρθαι*.] Poetic.

**Πέσσω** or **πέττω** (πετ-, § 108, 4, I.), *cook*, *πέψω* (?), *ἐπεψα*, *πέπεμμαι*, *ἐπέφθην*.

**Πετάννυμι** (πετα-), *expand*, *πετάσω* (πετῶ), *ἐπέτασα*, *πέπταμαι* (*πεπέτασμαι* late), *ἐπετάσθην*.

**Πέτομαι** (πετ-, πτα-), *fly*, *πηθήσομαι* (poet. *πετήσομαι*), 2 a. m. *ἐπτόμην*. From *ἵπταμαι* (rare), 2 a. *ἐπτην* (poet.) and *ἐπτάμην*. The forms *πεπότῃμαι* and *ἐποτήθην* (Dor. -ᾱμαι, -ᾱθην) belong to *ποτάομαι*.

**Πήγνυμι** (παγ-), *fix*, *freeze*, *πήξω*, *ἐπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*; 2 p. *πέπηγα*, *be fixed*; [Ep. 2 a. m. *κατ-ἐπηκτο*.]

**Πίμπλημι** (πλα-), *fill*, *πλήσω*, *ἐπλησα*, *πέπληκα*, *πέπλησμαι*, *ἐπλήσθην*; [Ep. 2 a. m. *ἐπλήμην*.]

**Πίμπρημι** (πρα-), *blow*, *πρήσω*, *ἐπρησα*, *πέπρημαι* and *πέπρησμαι*, *ἐπρήσθην*; [Ion. fut. pf. *πεπρήσομαι*.] Kindred to *πρήθω*, *blow*.

**Πινύσκω** and **πινύσσω** (πνυ-), *make wise*, chiefly Epic; [*πέπνύμαι*, *be wise*, part. *πεπνύμενος*, *wise*.] See *πνέω*.

**Πίνω** (πι-, πο-), *drink*, fut. *πίομαι*; *πέπωκα*, *πέπομαι*, *ἐπόθην*; 2 a. *ἐπιον*.

**Πιπράσκω** (περα-, πρα-), *sell*, [Ep. *περάσω*, *ἐπέρασα*,] *πέπρᾱκα*, *πέπραμαι* [Hom. *πεπερημένος*, *ἐπράθην* [Ion. -ημαι, -ηθην]; fut. pf. *πεπράσομαι*. The Attic uses *ἀποδώσομαι* and *ἀπεδόμην* in fut. and aor.

- Πέπτω** (πετ-, § 108, 8), *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. έπεσον [Dor. έπετον].
- Πλάζω** (πλαγγ-), *cause to wander*, έπλαξα. Pass. and Mid. πλάζομαι, *wander*, πλάζομαι, *will wander*, έπλάγχθην, *wandered*. Ionic and poetic.
- Πλέκω**, *plait*, *knit*, πλέξω, &c. regular; perf. πέπλοχα or πέπλεχα (rare); 2 a. p. -έπλάκην.
- Πλέω** (πλευ-), *sail*, πλεύσομαι or πλευσοῦμαι, έπλευσα, πέπλευκα, πέπλευσμαι. § 123, Note 1.
- Πλήσσω** or **πλήττω** (πλαγ-), *strike*, πλήξω, έπληξα, πέπληγμαi, έπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. έπλήγγην (in comp. έπλάγγην); 2 f. pass. πληγήσομαι and πλάγγησομαι; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or έπεπλ-), πεπληγόμεν].
- Πνέω** (πνευ-), *blow*, *breathe*, πνεύσομαι and πνευσοῦμαι, έπνευσα, -πέπνευκα. For πέπνυμαι see **πινύσχω**.
- (Πορ-), *give*, *allot*, stem whence 2 a. έπορον, p. p. πέπρωται, *it is fated* (with πεπρωμένη, *Fate*). See **μείρομαι**.
- Πράσσω** or **πράττω** (πραγ-), *do*, πράξω, &c. regular; fut. pf. πεπράξομαι; 2 p. πέπρᾶγα, *have fared* (well or ill).
- Πτάρνυμαι** (πταρ-), *sneeze*; 2 aor. έπταρον [έπταρόμην], (έπτάρην) πταρείς.
- Πτήσσω** (πτακ-, πτηκ-), *cower*, έπτηξα, έπτηχα, 2 a. -έπτακον, [Ep. καταπτήτην dual, as if from έπτην; 2 p. pt. πεπτηώς].
- Πυνθάνομαι**, poet. **πυθόμαι** (πυθ-), *hear*, *enquire*, πεύσομαι [Dor. πευσοῦμαι], πέπνυσμαι; 2 a. έπυθόμην.

## P.

- Ψάλλω** (ψαν-, ψαδ-), *sprinkle*, ψανῶ, *ψερᾶνα* [Ep. *ψρασσα*], *ψρασμαι* [Hom. *εῖράδαται*, *εῖράδατο*], (*εῖράνθην*) *ψανθείς*. Ionic and poetic.
- Ψάπτω** (ψαφ-), *stitch*, -ράψω, *ψραψα*, *ψραμμαi*; 2 a. p. *εῖράφην*.
- Ψάσσω** or **Ψάττω** (ψαγ-), *throw down*, *ράξω*, *ψραξα*, *εῖράχθην*.
- Ψέξω** (ψεγ-), for *εῖρω*, *do*, *ρέξω*, *εῖρεξα* (rarely *εῖρρεξα*); [Ion. a. p. *ρεχθείη*, *ρεχθείς*.]
- Ψέω** (ρευ-), *flow*, *ρεύσομαι*, *εῖρρευσα*, *εῖρρύηκα*; 2 a. p. *εῖρρύην*; *ρυήσομαι*.
- (Ψε-), stem of *εῖρηκα*, *εῖρημαι*, *εῖρηθην* (*εῖρρέθην*). See **εἴπων**.
- Ψήγνυμι** (ψαγ-, ψηγ-, ψωγ-), *break*, *ρήξω*, *εῖρηξα*, [-*εῖρηγμαi* rare, *εῖρηχθην* rare]; 2 a. p. *εῖράγγην*; *ραγήσομαι*; 2 p. *εῖρωγα*, *be broken*.
- Ψιγέω** (ψιγ-), *shudder*, *ψιγίσσω*, *εῖρηγισα*, 2 p. *εῖρηγῖα* (as pres.).
- Ψιγώω**, *shiver*, regular; inf. *ψιγῶν* or *ψιγοῦν*, § 123, Note 3.
- Ψίπτω** (ψιφ-), *throw*, *ρίψω*, *εῖριψα* (poet. *εῖριψα*), *εῖριφα*, *εῖριμμαi* [poet. *ρέριμμαi*, Hom. plp. *εῖρέριπτο*], *εῖριφθην*; 2 a. p. *εῖριφην*; *ριφθήσομαι*.
- Ψώννυμι** (ψο-), *strengthen*, *εῖρωσα*, *εῖρωμαι* (imper. *εῖρωσο*, *farewell*), *εῖρωσθην*.

## Σ.

- Σαίρω** (σαρ-), *sweep*, aor. (ἔσπρα) pt. σήρας ; 2 p. σέσπρα, *grin*, esp. in part. σεσηρώς (perhaps from another stem σαρ-).
- Σβέννυμι** (σβε-), *extinguish*, σβέσω, ἔσβεσα, -ἔσβηκα, ἔσβεσμαι, ἐσβέσθην ; 2 a. ἔσβην ; σβήσομαι.
- Σείω**, *shake*, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην [Ep. imp. ἐσειοντο].
- Σεύω** (συ-), *move, urge*, a. ἔσσευα, ἐσσευάμην ; ἔσσυμαι, ἐσύσθην or ἐσύθην ; 2 a. m. ἐσύμην (with ἔσυτο, σύτο, σύμενος). Poetic.
- Σήπω** (σαπ-), *rot*, σήψω, 2 p. σέσπηα (as pres.), 2 a. p. ἐσάπην.
- Σκεδάννυμι** (σκεδα-), *scatter*, f. σκεδῶ (for σκεδάσω), ἐσκέδασα, (ἐσκέδασμαι) ἐσκεδασμένος, ἐσκεδάσθην.
- Σκέλλω** (σκαλ-, σκλα-), *dry up*, [Ep. a. ἔσκηλα,] ἔσκληκα ; 2 a. ἔσκλην.
- Σκώπτω** (σκωπ-), *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην.
- Σπάω**, *draw*, σπάσω (ᾶ), ἔσπᾶσα, ἔσπᾶκα, ἔσπασμαι, ἐσπάσθην.
- Σπείρω** (σπερ-), *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι ; 2 a. p. ἐσπάρην.
- Σπίνδω**, *pour a libation*, σπεισω, ἔσπεισα, ἔσπεισμαι. § 16, 3 and 5.
- Στείβω** (στιβε-), *tread*, ἔστειψα, ἐστίβημαι. Poetic.
- Στέλλω** (σ텔-), *send*, στελῶ [στελέω], ἔστειλα, ἔσταλκα, ἔσταλμαι ; 2 a. p. ἐστάλην ; -σταλήσομαι.
- Στέργω**, *love*, στέρξω, ἔστερξα ; 2 p. ἔστοργα.
- Στορέννυμι** or **στορννυμι** (στορε-), *storō* (for στορέσω), ἐστόρεσα, [ἐστορέσθην.]
- Στρέφω**, *turn*, στρέψω, ἔστραμμαι, ἐστρέφθην rare [Ion. ἐστράφθην] ; 2 a. p. ἐστράφην.
- Στρώννυμι**, same as **στορέννυμι** ; στρώσω, ἔστρωσα, ἔστρωμαι.
- Στυγέω** (στυγ-), *decead*, ἐστύγησα [ἔστυξα], [ἐστύγηκα,] ἐστυγήθην ; 2 f. p. στυγήσομαι ; [Ep. 2 a. ἔστυγον.]
- Σφάλλω** (σφαλ-), *trip*, δέσεινε, σφαλῶ, ἔσφηλα, ἔσφαλμαι ; 2 a. p. ἐσφάλην.
- Σώζω** (σο-), *save*, σώσω, ἔσωσα, σέσωκα, σέσωσμαι or σέσωμαι, ἐσώθην.

## Τ.

- (Τᾶγ-), *seize*, stem with [Hom. 2 a. pt. τεταγών]. See τῆ, τῆτε, *take*, in Lex.
- (Ταλα-), full form of (τλα-). See τλάω.
- Ταράσσω** (ταραχ-), *disturb*, τaráξω, &c. regular. [Ep. pf. (τέτρηχα) τετρηχώς, *disturbed* ; plp. τετρήχει.]
- Τάσσω** (ταγ-), *arrange*, τάξω, &c. regular ; 2 a. p. ἐτάγην ; τετάξομαι.
- Τείνω** (τεν-), *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην. § 109, Note 1.
- Τέμνω** (τεμ-, τμε-) [Ion. τάμνω], *cut*, f. τεμῶ, τέτμηκα, τέτμημαι, ἐτμήθην ; 2 a. ἔτεμον, ἐτεμόμην (or ἐταμ-). See τμήγω.
- (Τεμ-), *find*, stem with only [Hom. redupl. 2 a. τέτμον or ἔτετμον].
- Τέρπω** (ταρπ-, τραπ-), *amuse*, τέρψω, ἔτερψα, ἐτέρφθην [Ep. ἐτάρφθην, 2 a. p. ἐτάρπην (with subj. τραπείω), 2 a. m. (τ)εταρπόμεν].
- [Τέροσμαι, *become dry*, 2 a. p. ἐτέρσην. Fut. τέρω in Theoc.]

[Τετίνημαι, Hom. perf.; generally in part. τετινημένος, with τετινώς, both passive, *dejected, troubled*.]

[Τέτμον or ἔτεμνον (Hom.), *found*, for τε-τεμ-ον. See (τεμ-).]

Τεύχω (τυχ-, τυκ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.], τέτυγμαι [Ep. τετευγ-], ἐτύχθην [Ion. ἐτεύχθην; Ep. 2 a. τέτυκον, τετυκόμην; fut. pf. τετεύξομαι].

Τήκω (τακ-), *melt*, τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τέτηκα (as mid.).

Τίθημι (θε-), *put*; see § 126.

Τίκτω (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω), ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην.

Τίνω (τι-), *pay*, τίσω, ἔτισα, τέτικα, -τέτισμαι, -έτισθην.

Τιτρώω (τρα-), *bore*, ἔτρησα, τέτρημαι.

Τιτρώσκω (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην.

Τλάω, *bear, dare*, syncop. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα with (τέτλαα) § 130, 1 [Ep. part. τετληώς]; 2 a. ἔτλην [Dor. ἔτλᾱν]. Poetic.

[Τμήγω (τμαγ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 a. ἔτμαγον, ἐτμάγην (τμάγεν for ἐτμάγησαν).]

Τορέω (τορ-), *pierce*, [-τορήσω,] rarely τετορήσω, [ἐτόρησα, 2 a. ἔτορον.]

Τρέπω [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα (rarely τέτραφα), τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; a. m. ἐτρεψάμην; 2 a. ἐτράπην, ἐτραπόμην, [Ep. ἔτραπον.] § 109, 3. This verb has all the six aorists.

Τρέφω (θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι, ἐθρέφθην (rare); 2 a. p. ἐτράφην, [Ep. 2 a. ἔτραφον as pass.]

Τρέχω (θρεχ-, § 17, 2, Note, δραμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), δεδράμηνκα, -δεδράμηνμαι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον.

Τρίζω (τριγ-), *squeak*, [2 p. τέρριζα as present.]

Τρύχω (τρυχο-), *exhaust*, [τρύξω,] p. p. part. τετρυνωμένος.

Τρώγω (τραγ-), *gnaw*, τρώξομαι, [-ἔτρωξα,] -τέτρωγμαι; 2 a. ἔτρωγον.

Τυγχάνω (τυχ-, τευχ-), *hit, happen*, τεύξομαι, [Ep. ἐτύχησα,] τετύχηκα or τέτευχα; 2 a. ἐτύχον.

Τύπτω (τυπ-), *strike*, τυπτήσω, ἔτυψα (ἐτύπησα later), τέτυμμαι; 2 a. ἔτυπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.).

Τύφω (θυφ-, § 17, 2, Note), *raise smoke, smoke*, τέθυμμαι, 2 a. p. -ἐτύφην.

## Υ.

Υποσχνέομαι, poet. and Ion. ὑπόσχομαι (strengthened from ὑπέχομαι), *promise*, ὑποσχήσομαι, ὑπέσχημαι, (ὑπεσχήθην) once in ὑποσχήθητι (Plat.); 2 a. m. ὑπεσχύμην.

Υῡω, *rain*, ὕσω, ὕσα, ὕσαι, ὕσθην. [Hdt. ὕσομαι as pass.]

## Φ.

**Φαίνω** (φαν-), *show*, f. φανῶ [φανέω], a. *ἔφηνα*, *πέφαγκα*, *πέφασμαι* (§ 113, Note 4), *ἐφάνθην*; 2 a. p. *ἐφάνην*; 2 p. *πέφηνα*; f. m. *φανοῦμαι*, f. p. *φανήσομαι*; [Ep. iter. 2 aor. *φάνεσκε*, *appeared*.] See § 97.

**Φάω**, *shine* (pres. late), [Hom. imperf. *φάε*, fut. pf. *πεφήσεται*.]

**Φειδομαι** (φιδ-), *spare*, *φεισομαι* [Hom. *πεφιδήσομαι*], *ἐφεισάμην*, [Hom. 2 a. *πεφιδόμην*.]

(**Φεν-**, **Φα-**), *kill*, stems whence [Hom. *πέφασμαι*, *πεφήσομαι*; 2 a. redupl. *πέφνον* or *ἐπεφνον*, with part. *πέφνων*].

**Φέρω** (ολ-, *ένεκ-*, *ένεγκ-*), *bear*, f. *οἴσω*, a. *ἤνεγκα*, p. *ἐνήνοχα*, *ἐντήνεγμαι*, a. p. *ἠνέχθην*; 2 a. *ἤνεγκον*; *ἐνεχθήσομαι* and *οἰσθήσομαι*; *οἴσομαι* (sometimes as pass.); *ἠνεγκάμην*. [Ion. *ἤνεια* and *-αμην*, *ἤνειακον*, *ἐντήνεγμαι*, *ἠνείχθην*; Hdt. *ἀν-ῶσαι*, inf. from aor. *ῶσα*; Hom. aor. imper. *οἶσε* for *οἶσον*, pres. imper. *φέρετε* for *φέρετε*.]

**Φεύγω** (φυγ-), *flee*, *φεύσομαι* and *φευξοῦμαι*, 2 p. *πέφευγα* (§ 116, Note 2), 2 a. *ἔφυγον*; [Hom. p. part. *πεφυγμένος* and *πεφυζότες*.]

**Φημί** (φα-), *say*, *φήσω*, *ἔφησα*; p. p. imper. *πεφάσθω*, part. *πεφασμένος*. For other forms and inflection, see § 129, IV.

**Φθάνω** (φθα-), *anticipate*, *φθάσω* and *φθήσομαι*, *ἔφθαῶσα*, [ἔφθαῶκα]; 2 a. act. *ἔφθην* (like *ἔστην*), [Ep. 2 a. m. *φθάμενος*.]

**Φθείρω** (φθερ-), *corrupt*, f. *φθερῶ* [Ion. *-φθερέω*, Ep. *φθέρσω*], *ἔφθειρα*, *ἔφθαρκα*, *ἔφθαρμαι*; 2 a. p. *ἐφθάρην*; 2 p. *δι-έφθορα*; f. m. *φθεροῦμαι* [Hdt. *φθαρέομαι*].

**Φθίνω** [Ep. also *φθίω*], *waste*, *decay*, *φθίσω*, *ἔφθισα*, *ἔφθιμαι*, *ἐφθίθην*; 2 a. m. *ἐφθίμην* [subj. *φθίλωμαι*, opt. *φθίμην* for *φθι-ι-μην*, imper. 3 sing. *φθίσθω*, inf. *φθίσθαι*], part. *φθιμενος*. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive.

**Φιλέω** (φιλ-), *love*, *φιλήσω*, &c. regular. [Ep. a. m. *ἐφιλάμην*; inf. pres. *φιλήμεναι*, from Aeolic *φίλημι*.]

**Φράζω** (φραδ-), *tell*, *φράσω*, &c. regular. [Ep. 2 a. *πέφραδον* or *ἐπέφραδον*.]

**Φύω**, *produce*, *φύσω*, *ἐφύσα*, *πέφῦκα*, *be* (by nature), with 2 p. (*πέφνα*) § 130, 1; 2 a. *ἔφῦν*, *be*, *be born*; 2 a. p. *ἐφύην*.

## Χ.

**Χάζω** (χαδ-), *yield*, *retire* (pres. only in *ἀνα-χάζω*), [Ep. f. *χάσομαι*, *κεκαδῆσω* (causative), 2 a. *κέκαδον* (caus.), 2 a. m. *κεκαδόμην*;] a. m. *ἐχασάμην* (Epic, once in Xen. *δια-χάσασθαι*).

**Χαίρω** (χαρ-, *χαίρε-*), *rejoice*, *χαίρήσω*, *κεχάρηκα*, *κεχάρημαι* and *κέχαρμαι*, 2 a. p. *ἐχάρην*, [Ep. 2 a. m. *κεχαρόμην*; 2 p. pt. *κεχαρηώς*; fut. pf. *κεχαρήσω*, *κεχαρήσομαι*.]

**Χανδάνω** (χαδ-, *χενδ-*), *hold*, [χέλομαι, 2 p. *κέχανδα* (as pres.), 2 a. *ἐχαδον*.] Chiefly Epic.

**Χάσκω**, later **χαίνω** (*χαν-*), *gape*, f. *χανοῦμαι*, 2 p. *κέχνηα* (as pres.), 2 a. *έχανον*. Poetic.

**Χέζω** (*χεδ-*), fut. *χεσοῦμαι* (rarely *χέσομαι*), *έχεσα*, 2 p. *-κέχοδα* ; 2 a. *έχεσον* (rare) ; p. p. part. *κεχεσμένος*.

**Χέω** (*χυ-*, *χευ-*), *pour*, f. *χέω* [Ep. *χεύω*], a. *έχεα* [Ep. *έχευα*], *κέχυμαι*, *έχύθην* ; 2 a. m. *έχύμην*.

**Χώω**, *heap up*, *χώσω*, *έχωσα*, *-κέχωκα*, *κέχωσμαι*, *έχώσθην*.

(**Χραιοσμε-** and **χραιοσμ-**), *avert*, *help*, stem whence [Hom. *χραιοσμήσω*, *έχραισμησα* ; 2 a. *έχραιοσμον*].

**Χράομαι**, *use*, perhaps mid. of *χράω* ; *χρήσομαι*, *έχρησάμην*, *κέχρημαι*, *έχρήσθην*. For *χρήται* [Hdt. *χράται*], &c., see § 123, Note 2.

**Χράω**, *give oracles*, *χρήσω*, *έχρησα*, *κέχρηκα* (later), *κέχρησμαι* (*-ημαι* ?), *έχρήσθην*. Mid. consult an oracle. § 123, Note 2.

**Χρή** (impers.), irreg. contr. for *χράει*, *there is need*, (one) *ought*, *must*, subj. *χρή*, opt. *χρήη*, inf. *χρήναι* (poet. *χρήν*) ; imperf. *χρήν* or *έχρήν* ; f. *χρήσει*. **Ἄπό-χρη**, *it suffices*, inf. *άποχρήν*, imperf. *άπέχρη*, [Ion. *άποχρή*, *άποχρήν*, *άπέχρη* ;] *άποχρήσει*, *άπέχρησε*. *Χρής* and *χρή* (for *χράεις*, *χράει*) are rarely used in the sense of *χρήζει*, *χρήζει*, *wish*, *want*. **Χρίω**, *anoint*, *sting*, *χρίσω*, *έχρισα*, *κέκρίμαι* (or *-ισμαι*), *έχρισθην*.

## Ψ.

**Ψύχω** (*ψυγ-*), *cool*, *ψύξω*, *έψυξα*, *έψυγμαι*, *έψύχθην* ; 2 a. p. *έψύχην* or (generally later) *έψύγην*.

## Ω.

**ᾠθέω** (*ώθ-*), *push*, *ώσω* (poet. *ώθήσω*), *έωσα* [Ion. *ώσα*], *έωσμαι* [Ion. *-ώσμαι*], *-έώσθην* ; *ώσθήσομαι* ; a. m. *έωσάμην* [Ion. *ώσάμην*].

**ᾠνέομαι**, *buy*, imp. *έωνούμην* or *ώνούμην* ; *ώνήσομαι*, *έώνημαι*, *έωνήθην*. Classic writers use *έπριάμην* (§ 126) for later *ώνησάμην* (or *έωνησάμην*).



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THE END.

